IBN RAJAB

JAMI' AL-'ULÛM WAL-HIKAM

(A Collection of Knowledge & Wisdom)

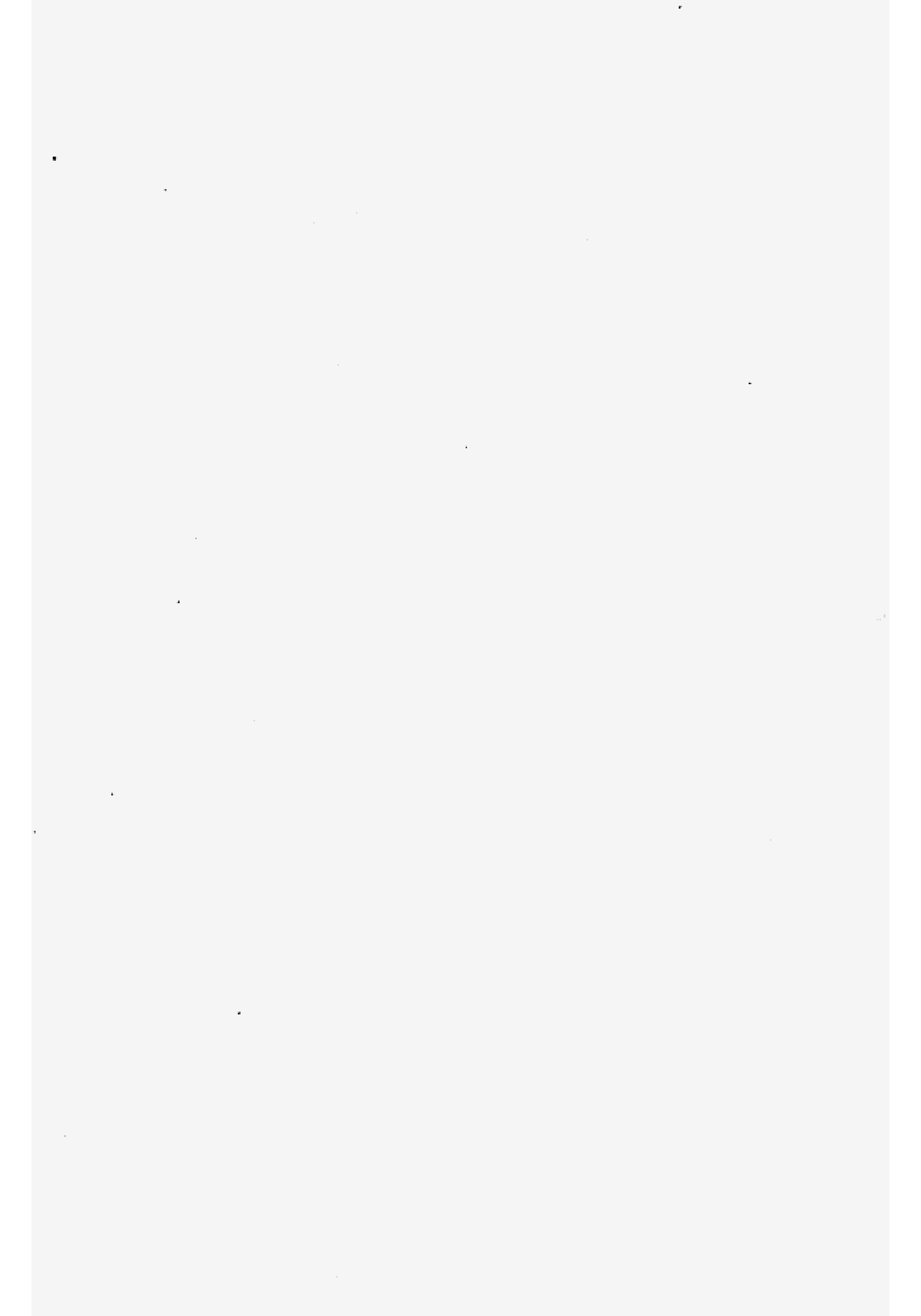
ابن رجب

جامع العلوم والحكم

Rendered into English
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UMM AL-QURA

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HADÎTH ONE

Imam Ahmad (may Allâh be pleased with him) said, "Islam is established on three basic hadîths: **"The reward of deeds depends upon their intentions,"** reported by 'Umar; **"If anyone innovates things in this affair of ours, the religion of Islam) for which there is no valid (reason), his innovations are to be rejected,"** reported by 'Â'ishah; and **"Both legal and illegal things are obvious"** reported by An-Nu'mân bin Bashîr."

Explanation Of The Hadîth

The Prophet's saying **"The reward for deeds depends upon their intentions,"** implies restriction in judging any deed done by anyone, except on the basis of one's intentions.

Early scholars had different views on determining which status of deeds depends on the intention behind them. Many scholars in later generations argued that it was the validity or acceptability of works that depends on the doer's intention. Therefore, the word *"deeds"* should refer to legal deeds of *Sharî'ah*, which require legal intention. As for other habitual activities, such as eating, drinking, or wearing clothes, repaying deposits or warranties, no such legal intention is required.

Other scholars asserted that intention is significant in all deeds and activities, not only in certain special ones. Some of these scholars attributed this view to the majority of the earlier scholars.

Al-Fadl bin Ziyâd said, "I asked Imam Ahmad about the intention behind deeds, saying, 'How is intention considered?' He replied, 'One should verify his intention, as one should not seek Allâh's satisfaction with whatever deed he undertakes.'"

Based on this view, the phrase, "**The reward for deeds depends upon their intentions,**" is interpreted to refer to all optional deeds, in the sense that they are done only by the doer's intention. Thereupon, the next sentence, "**Every person will get his reward according to what he has intended,**" deals with the legal judgment on what he intended. Had one maintained a good intention, one's deed would be good and one would be rewarded accordingly. Otherwise, one's deed would be null and void and the doer is sinful.

Probably, the first sentence may mean that the intention behind any deed may make it valid, invalid, acceptable, or rejected, and result in the doer being rewarded or punished. Thereupon, it would indicate that the legal judgment that one's deeds may be valid or invalid is according to one's intention. In another hadîth, the Prophet (peace be upon him) said, "**Verily, the (results of) deeds done depend on the last actions.**"[1]

The next sentence, "**Every person will get his reward according to what he has intended**" indicates that one would only get what one intended, positive or good if the intention was positive or good, and evil if the intention was evil. Actually, the second sentence is not a mere repetition of the first. The first sentence means that the validity and invalidity of deeds depends on the intention behind them. While the second sentence means that a doer would be accountable for deeds according to his intention, i.e., he would be rewarded if his intention was

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(1) A portion of hadîth recorded by Al-Bukhâry in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 6607; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadîth no. 335. The hadîth is reported on the authority of Sahl bin Sa'd As-Sâ'idy within a story.

good and punished if it was otherwise. Besides, the doer might have intended an allowable action, from the *Sharî'ah* point of view, and so he would incur neither reward nor punishment.

To sum up, the validity or invalidity of a deed depends upon the intention behind it; and a doer would be rewarded or punished according to the intention that renders his deed valid, invalid, or allowable.

What is *Intention?*

Literally: *Intention* is the determination and will to follow a course of action.

Technically: According to the scholars of *Sharî'ah*, intention may have one of two senses:

First: The distinction between one act of worship and another, as it distinguishes the Noon Prayer from the Afternoon Prayer, specifying whether one is observing the Fasting of Ramadan or another type of Fasting. It also makes a distinction between acts done as a form of worship and others undertaken habitually, such as ritual bathing and other normal bathing to clean oneself. This sense of intention is the common one in Muslim jurists' books.

Second: Clarifying the aim of the work done, showing whether it is meant for the sake of Allâh alone, or for Allâh and others. This sense of intention is the one common in the Muslim mystics writings on "Sincerity" and its consequences, and was common in the speeches of early Muslims scholars.

Difference Between *Intention* And *Will* Or *Wish*

Some scholars made a distinction between *Intention* and *Will*, arguing that intention means only the first sense in common use by Muslim jurists.

Others said that *intention* is specific for one's aim behind action, while *will* or *wish* is something different, as one may wish (not intend) that Allâh might forgive one's sins.

In the speech of the Prophet (peace be upon him) as well as of early Muslim scholars, *intention* often is used in the second sense, that primarily means will or wish. Therefore, the Quran refers to it as will in many verses, such as:

- Allâh says,

﴿ مِنكُم مَّن يُرِيدُ الدُّنْيَا وَمِنكُم مَّن يُرِيدُ الآخِرَةَ ﴾ [آل عمران ١٥٢]

which means, **"Among you are some that desire this world and some that desire the Hereafter."** (Al-i-'Imran, 3:152)

- Allâh says,

﴿ مَن كَانَ يُرِيدُ الحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ ﴾ [هود ١٥]

which means, "Whosoever desires the life of the world and its glitter; to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein." (Hûd, 11:15)

- Allâh says,

﴿ مَن كَانَ يُرِيدُ حَرْثَ الآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَن كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَا لَهُ فِي الآخِرَةِ مِن نَّصِيبٍ ﴾ [الشورى ٢٠]

which means, **"Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter."** (Ash-Shûrâ, 42:20)

- Allâh says,

﴿ وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ وَلاَ تَعْدُ عَيْنَاكَ عَنْهُمْ تُرِيدُ زِينَةَ الْحَيَاةِ الدُّنْيَا...﴾ [الكهف ٢٨]

which means, **"And keep yourself (O Muhammad (peace be upon him)) patiently with those who call on their Lord (i.e., your companions who remember their Lord with glorification, praising in prayers, and other righteous deeds) morning and afternoon, seeking His Face; and let not your eyes overlook them, desiring the pomp and glitter of the life of the world."** (Al-Kahf, 18:28)

Allâh says,

﴿ ذَلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ﴾ [الروم ٣٨]

which means, **"That is best for those who seek Allâh's Countenance."** (Ar-Rûm, 30:38)

Allâh says,

﴿ وَمَا آتَيْتُم مِّن زَكَاةٍ تُرِيدُونَ وَجْهَ اللَّهِ فَأُولَئِكَ هُمُ الْمُضْعِفُونَ ﴾ [الروم ٣٩]

which means, **"...but that which you give in Zakâh seeking Allâh's Countenance, then those they shall have manifold increase."** (Ar-Rûm, 30:39)

Furthermore, in the holy Qur'ân, *intention* is referred to as *seeking*, which is evident in the following quotations:

Allâh says,

﴿ إِلاَّ ابْتِغَاءَ وَجْهِ رَبِّهِ الأَعْلَى ﴾ [الليل ٢٠]

which means, **"Except to seek the Countenance of his Lord, the Most High."** (Al-Layl, 92:20)

Allâh says,

﴿ وَمَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتاً مِّنْ أَنفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ ﴾ [البقرة ٢٦٥]

which means, **"And the likeness of those who spend their wealth seeking Allâh's Pleasure, while they in their own selves are sure and certain that Allâh will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest."** (Al-Baqarah, 2:265)

Allâh says,

﴿ وَمَا تُنفِقُوا مِنْ خَيْرٍ فَلأَنفُسِكُمْ وَمَا تُنفِقُونَ إِلاَّ ابْتِغَاءَ وَجْهِ اللَّهِ ﴾ [البقرة ٢٧٢]

which means, **"And whatever you spend in good, it is for yourselves, when you spend not except seeking Allâh's Countenance."** (Al-Baqarah, 2:272)

Allâh says,

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً ﴾

[النساء ١١٤]

which means, **"There is no good in most of their secret talks save (in) him who orders Sadaqah (charity in Allâh's Cause), or Ma'rûf (Islamic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward."** (An-Nisâ', 4:114)

This verse denies the goodness of people's secret talks, unless concerned with establishing righteous deeds, particularly giving charity and settling people's disputes, both of which lead to public welfare; i.e., secret talks are good only in these cases. The verse also asserts that Allâh's reward for these righteous deeds is granted only if the doer seeks Allâh's satisfaction.

Still, in light of this verse, righteous deeds, such as giving charity and reconciling disputing people, are considered good, even though they are not for Allâh's satisfaction. This is because the good results of such deeds extend to the public. As for the doer of such acts, it depends on his intention. It would be good of him and he would be rewarded only if he were seeking Allâh's satisfaction. Otherwise, no reward would be granted to him.

This, however, contradicts the case of one who performs prayer, observes fasting, and keeps remembering Almighty Allâh for worldly gains. Absolutely, there would be no goodness in these deeds, as they

would usually avail neither the doer (who will instead be sinful) nor anyone else, except one who might take admonition from the deeds and imitates them for the sake of Allâh.

Intention in the Speeches of the Prophet and Early Muslim Scholars

The sayings of the Prophet (peace be upon him) as well as of early Muslim scholars are full of incidents in which *intention* is used in the sense of *seeking*. The following are some of such incidents:

- **Incidents from the Prophet's Sayings**

- 'Ubâdah bin As-Sâmit (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"If anyone fights in a war for the sake of Allâh, seeking only one 'Iqâl (fetter), he will get only what he sought."**[1]

- Umm Salamah (may Allâh be pleased with her) narrated that Allâh's Messenger (peace be upon him) said, **"A seeker of refuge would seek refuge in the Sacred House and an army would be sent to him (in order to kill him) and when it would enter a plain, it would be made to sink." I (Umm Salamah) said, "Allâh's Massenger (peace be upon him) what about him who would be made to accompany this army wherever it went?" Thereupon he said, "He would be made to sink along with**

[1] Recorded by An-Nasây in *Kitâb Al-Jihâd* (Book on Fighting in the Cause of Allâh), hadîth no. 3138 & 3139; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadîth no. 315, 320 & 329; also recorded by Ibn Hibbân in his *As-Sahîh*, hadîth no. 4638; also recorded as an authentic hadîth by Al-Hâkim in his *Al-Mustadrak*, vol. 5, hadîth no. 109. Adh-Dhahaby also recorded it as an authentic. Al-Albâny also recorded it in his *Sahih Al-Jami'*, vol. 5, hadîth no. 324 and said that it is authentic.

them but he would be raised on the Day of Resurrection on the basis of his intention."[1]

- 'Aishah (may Allâh be pleased with her) narrated the meaning of the above hadîth, but said that the Prophet (peace be upon him) closed it, saying, **"They will perish in the same way, but, on the Day of Resurrection, they will be raised in different states according to each one's intention."**[2]

- Zayd bin Thâbit (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"If anyone made worldly life all his concern, Allâh would disperse all his affairs and would make poverty as close to him as his eyes, and he would not get as many benefits as what Allâh ordained for him. But who sought only the Hereafter, Allâh would collect all his affairs and would make all richness in his heart, and worldly gains would inevitably come to him."**[3]

- Sa'd bin Abî Waqqâs (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"Whatever you spend (for Allâh's sake) you will be rewarded for it, even for a**

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(1) Recorded by Muslim in *Kitâb Al-Fitan wa Ashrât As-Sâ'ah* (Book on Seditions and Sighs of the Last Hour), vol. 4, hadîth no. 2882.

(2) Recorded by Muslim in *Kitâb Al-Fitan wa Ashrât As-Sa'ah* (Book on Seditions and Sighs of the Last Hour), vol. 4, hadîth no. 2884; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadîth no. 105.

(3) Recorded by Ibn Mâjah in *Kitâb Az-Zuhd* (Book on Asceticism), hadîth no. 4105, footnoted as "Has an authentic chain of transmission and trustworthy narrators"; also recorded by Ahmad in his *Al-Musnad*, vol. 5, hadîth no. 183; and also recorded by Ibn Hibbân, hadîth no. 180.

morsel of food which you may put in the mouth of your wife."[1]

- **Incidents from the Sayings of Early Muslim Scholars**

- It is reported that Yahya bin Abî Kathîr said, "Keep having good intentions, for they are higher than undertaking deeds."
- It is reported that Zayd Al-Yâmy said, "I would always like to observe good intention in every deed, even eating and drinking."
- It is reported that Sufyân Ath-Thawry said, "The most difficult thing I keep observing is my intention, as it is always apt to change."
- It is reported that Yûsuf bin Asbât said, "Keeping one's intention always good is more difficult for doers of good deeds than perseverance in a good course."
- It was asked of Nafi' bin Jubair, "Won't you attend the funeral?" He replied, "Stay as you are until I revive my intention." Then he thought for a while and said, "Go on!"
- It is reported that Ibn Al-Mubârak said, "A small deed may be great because of the intention behind it; and a great deed may be insignificant due to the intention behind it."
- It is reported that Al-Fudayl bin 'Iyâd said, "What Allâh wants from you is only your intention and will."

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[1] Recorded by Al-Bukhâry in *Kitâb Al-Wasâyâ*, hadîth no. 2742, and in *Kitâb An-Nafaqât*, hadîth no. 5354; also recorded by Muslim in *Kitâb Al-Wasyyah*, vol. 5, hadîth no. 1628.

- A knowledgeable scholar said, "They are superior to one another in virtue of their intentions, not by virtue of performing prayer and observing Fasting."

From these sayings we realize what made Imam Ahmad (may Allâh be pleased with him) say that Islam is established on three basic hadîths:

- The hadîth in which the Prophet (peace be upon him) said, **"The reward for deeds depends upon their intentions";**
- The hadîth in which the Prophet (peace be upon him) said, **"If anyone innovates things in this affair of ours, the religion of Islam) for which there is no valid (reason), his innovations are to be rejected;"**
- and the hadîth in which the Prophet (peace be upon him) said, **"Both legal and illegal things are obvious."**

All aspects of religion are traced back to undertaking the commands of the *Shari'ah*, keeping away from prohibitions, and leaving all doubtful matters. All these elements are implied in the Prophet's saying **"Both legal and illegal things are obvious,"** as narrated by An-Nu'man bin Bashir (may Allâh be pleased with him).

These three elements can be dealt with in two ways:

First: One's deeds should be in conformity with the Prophet's *Sunnah*, which is implied in the hadîth, "If anyone innovates things in this affair of ours, (the religion of Islam) for which there is no valid (reason), his innovations are to be rejected," as reported by 'Â'ishah (may Allâh be pleased with her).

Second: In essence, deeds made for the sake of Almighty Allâh alone, as implied in the saying that, **"The reward for deeds depends upon the intentions,"** as reported by 'Umar bin Al-Khattâb.

Almighty Allâh says,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ﴾ [الملك ٢]

which means, **"Who has created death and life, that He may test you which of you is best in deed."** (Al-Mulk, 67: 2).

Concerning this verse, Al-Fudayl said, "(... **best in deed**) refers to the most sincere and most correct deeds. For Allâh would never accept a deed that is sincere, but not correct, nor, a deed that is correct but not done sincerely. A sincere deed is that made only for the sake of Allâh, while a correct deed is that done according to the practice of the Prophet (peace be upon him)."

This statement of Al-Fudayl can be deduced from Allâh's saying,

﴿... فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً
وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً ﴾ [الكهف ١١٠]

which means, "So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (Al-Kahf, 18: 110).

Intention Verifies Acts

In the sense mentioned by Muslim jurists, *intention* functions as a distinction between acts of worship and normal acts of convention, and also between one form of worship and another. Abstaining from food and drink, for instance, may occur out of anger or sadness or out of disability to eat or drink, or as a form of worship as one abstains from all desires

(fasting). So ritual Fasting needs the intention to verify it and distinguishes it from other forms of abstaining from food and drinks.

In terms of the forms of worship, some are obligatory while others are optional. Also, an obligatory act of worship may be of different types: the daily obligatory prayers are five every day and night, obligatory Fasting may be that of Ramadan, or an expiatory one, or one made in fulfillment of a vow. None of this can be distinguished without the doer's intention. Likewise, charity can be optional or obligatory which is *Zakah*. It can also be paid in penance, where only the intention can tell which is which. All these cases are covered by the Prophet's saying, "... and every person will get his reward according to what he has intended.'

Verbal Expression of the Intention

Intention is the expression of what is determined in one's mind. In terms of all acts of worship it is not necessary for one to express one's intentions verbally. Some of the followers of Imam As-Shâfi'iy reported that he stipulated the verbal expression of one's intention. Later scholars had different views as to the verbal expression of intention for Prayer and other acts of worship. Some judged it as desirable, while others said it is detestable.

One's Intention... Good or Bad

"So whoever emigrated (to Medina) for worldly benefits or for a woman to marry, his emigration was for that which he emigrated for."

The Prophet (peace be upon him) said the above quote after he had explained that all deeds are counted according to the doer's intention,

and that the doer of any deed will be judged according to his intention. The actual words in which the Prophet (peace be upon him) clarified such a concept represent a principle that is so comprehensive that nothing can be excluded from it. Then, he (peace be upon him) gave an example from life quoting, a deed that might be undertaken in the same manner, but it can be good or bad according to the doer's intention. The example implies that all deeds apply in the same way.

The initial meaning of *Hijrah* (emigration) is to move from non-Muslim places to others subject to Muslim rule, just as early Muslims used to do before the Conquest of Mecca, where they moved from Mecca to Medina. Some of those early Muslims moved to Al-Najâshy's Abyssinia. The hadîth at hand imparts the Prophet's view that the status of *Hijrah* varies according to the intention behind it.

This means that he who emigrates to Muslim regions out of love of Allâh and His Messenger and out of the desire to learn about the religion of Islam and helping it prevail is considered a true and sincere *Muhâjir* (émigré). It is enough for such émigré that he gains what he intended out of his emigration to Allâh and His Messenger. This very meaning is sound justification for the Prophet's repetition of the conditional phrase as is.

On the other hand, he who migrates from non-Muslim regions to Muslim ones in order to achieve worldly gains or to get married to a certain woman, his emigration was for what he emigrated for. The first is a tradesman while the other is a suitor and neither is considered as *Muhâjir* (émigré).

The Prophet's saying, "his emigration was for that which he emigrated," indicates his dislike of the seeking of worldly ends, as he (peace be upon him) did not mention it in words, unlike what he did in the previous case. The phrase also indicates that *Hijrah* to Allâh and His Messenger takes only one form, while moving from one place to another to gain benefits can not be bound to one condition or another, as it can be lawful or prohibited.

Muhâjir of Umm Qays

Ibn Mas'ûd (may Allâh be pleased with him) said, "One of our companions asked the hand of, Umm Qays in marriage, but she refused him unless he migrated from Mecca to Medina. Thereupon, he migrated and married her. Therefore, we used to call him the Muhâjir of Umm Qays."

Ibn Mas'ûd (may Allâh be pleased with him) further said, "He who migrates for whatever reason, his emigration will be only for that reason." It is known that the story of Umm Qays is the reason behind the Prophet's hadîth at hand, and it was the same incident referred to in the phrase, "So whoever emigrated for worldly benefits or for a woman to marry, his emigration was for that which he emigrated." This was mentioned by many of later scholars, though we found no valid or reliable source for it.

A Deed's Being Good or Bad

In regard to any deed's being good or bad, all kinds of deeds are just like *Hijrah*; all are judged according to the intention behind them. This is especially true with acts of worship like *Jihâd* and *Hajj*. The Prophet (peace be upon him) was asked about peoples' having different

approaches towards *Jihâd,* as some people seek only to show their courage, patriotism, ostentation and the like. The question was, "Which of them is counted as in the Cause of Allâh?" The Prophet (peace be upon him) said, **"He who fights to elevate the Word of Allâh and help it prevail is in the Cause of Allâh."** This answer excluded all worldly benefits that might be sought by participating in *Jihâd.*

It has been narrated on the authority of Abû Mûsâ Al-Ash'ary that a desert Arab came to the Holy Prophet (peace be upon him) and said, "Messenger of Allâh, one man fights for the spoils of war; another fights that he may be remembered; and another fights that he may see his (high) position (achieved as a result of his valor in fighting). Which of these is fighting in the cause of God?" The Messenger of Allâh (peace be upon him) said, **"Who fights so that the word of Allâh is exalted is fighting in the way of Allâh."** (Recorded by Al-Bukhâry and Muslim)

In another narration, Muslim recorded that when the Prophet (peace be upon him) was asked about one who fights to show his courage, and one who fights to show patriotism, and one who fights for ostentation; and which of them is considered as fighting in the cause of Allâh, he (peace be upon him) gave the answer above. In a third narration, Muslim also mentioned one who fights out of anger or patriotism.[1]

Muslim recorded that Abû Hurayrah said, "I heard the Messenger of Allâh (peace be upon him) say, The first of men (whose case) will be decided on the Day of Judgment will be a man who died as a martyr. He

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(1) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm,* hadîth no. (123) and *Kitâb Al-Jihâd,* hadîth no. 2810; and is also recorded by Muslim in *Kitâb Al-Imârah,* hadîth no. 1904, pp. 149-151.

shall be brought (before the Seat of Judgment). Allâh will make him recount His blessings (i.e., the blessings which He had bestowed upon him) and, he will recount them (and admit having enjoyed them in his life). (Then) will Allâh say, 'What did you do (to deserve these blessings)?' He will say, 'I fought for Thee until I died as a martyr.' Allâh will say, 'You have told a lie. You fought that you might be called a "brave warrior". And you were called so.' (Then) orders will be passed against him and he will be dragged with his face downward and cast into Hell. Then will be brought forward a man who acquired knowledge and imparted it (to others) and recited the Qur'ân. And Allâh will make him recount His blessings and he will recount them (and admit having enjoyed them in his lifetime). Then will Allâh ask, 'What did you do (to deserve these blessings)?' He will say, 'I acquired knowledge and disseminated it and recited the Qur'ân seeking Thy pleasure.' Allâh will say, 'You have told a lie. You acquired knowledge so that you might be called "a scholar," and you recited the Qur'ân so that it might be said, "He is a Qâri'; and such has been said.' Then orders will be passed against him and he shall be dragged with his face downward and cast into the Fire. Then will be brought a man whom Allâh had made abundantly rich and had granted every kind of wealth. He will be brought and Allâh will make him recount His blessings and he will recount them and (admit having enjoyed them in his lifetime). Allâh will (then) ask, 'What have you done (to deserve these blessings)?' He will say, 'I spent money in every cause in which Thou wished that it should be spent.' Allâh will say, 'You are lying. You did (so) that it might be said about (You), 'He is

a generous fellow' and so it was said.' Then will Allâh pass orders and he will be dragged with his face downward and thrown into Hell."[1]

It is reported that when Mu'awiyah (may Allâh be pleased with him) heard that hadîth he wept till he fall down. When he regained consciousness, he said, "Allâh and His Messenger tell the truth, as Almighty Allâh says,

﴿مَن كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لاَ يُبْخَسُونَ (١٥) أُوْلَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الآخِرَةِ إِلاَّ النَّارُ وَحَبِطَ مَا صَنَعُوا فِيهَا وَبَاطِلٌ مَّا كَانُوا يَعْمَلُونَ (١٦)﴾ [هود ١٥-١٦]

which means, **'Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they will have no diminution therein. They are those for whom there is nothing in the Hereafter but Fire; and vain are the deeds they did therein. And of no effect is that which they used to do.'"**[2] (Hûd, 11:15-16)

A kind of warning has been reported for learning religious affairs for other than the sake of Allâh. Abû Hurayrah (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"If anyone acquires knowledge of things by which Allâh's good pleasure is sought, but acquires it only to gain some worldly advantage, he will not experience the arf, i.e. the odor, of Paradise."**[3]

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(1) Recorded by Muslim in *Kitâb Al-Imârah*, hadîth no. 1905; p. 152.

(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd*, hadîth no. 2382; and also recorded by Ibn Hibbân in his Sahih, hadîth no. 408.

(3) Recorded by Abû Dawûd in *Kitâb Al-'Ilm*, hadîth no. 3664; also recorded by Ibn Mâjah in his *Al-Muqaddimah*, hadîth no. 252, also recorded by Ahmed in his *Al-Musnad*, vol. 2, hadîth no. 338; also

A similar warning has been reported for undertaking deeds for the sake of other than Allâh. Ubaiy bin Ka'b (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"Give glad tidings to this nation that they will be raised up, have high esteem, perfect piety, and a firm establishment on earth. Yet, if any of them would undertake deeds of the Hereafter for worldly benefits, they will have nothing in the Hereafter."**[1]

Know that undertaking deeds for other than Allâh takes three forms:

Sometimes it is made purely for vanity and ostentation, just to gain worldly benefits. This is the case of hypocrites who perform the Prayer, just as Almighty Allâh says,

﴿ إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ وَإِذَا قَامُوا إِلَى الصَّلاةِ قَامُوا كُسَالَى يُرَاءُونَ النَّاسَ وَلاَ يَذْكُرُونَ اللَّهَ إِلاَّ قَلِيلاً ﴾ [النساء ١٤٢]

which means, **"Verily, the hypocrites seek to deceive Allâh, but it is He Who deceives them. And when they stand up for *As-Salât* (the prayer), they stand with laziness and to be seen of men, and they do not remember Allâh but little."** (An-Nisâ', 4:142)

Almighty Allâh also says,

﴿ فَوَيْلٌ لِّلْمُصَلِّينَ (٤) الَّذِينَ هُمْ عَن صَلاتِهِمْ سَاهُونَ (٥) الَّذِينَ هُمْ يُرَاءُونَ (٦)﴾ [الماعون ٤-٦]

which means, **"So woe unto those performers of *Salât* (prayers) (hypocrites), who delay their *Salât* (prayer) from their stated fixed**

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recorded by Ibn Hibbân, hadîth no. 252; and also recorded by Al-Hâkim.

(1) Recorded by Ahmed in his *Al-Musnad*, vol. 5, hadîth no. 134; also recorded by Ibn Hibbân, hadîth no. 405.

times, those who do good deeds only to be seen (by men)." (Al-Ma'ûn, 107:4-6)

Likewise, Allâh attributes vanity to the unbelievers when He says,

﴿ وَلَا تَكُونُوا كَالَّذِينَ خَرَجُوا مِن دِيَارِهِم بَطَرًا وَرِئَاءَ النَّاسِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَاللَّهُ بِمَا يَعْمَلُونَ مُحِيطٌ ﴾ [الأنفال ٤٧]

which means, "**And be not like those who come out of their homes boastfully and to be seen by men, and hinder (men) from the Path of Allâh. And Allâh is *Muhîtun* (encircling and thoroughly comprehending) all that they do.**" (Al-Anfâl, 8:47)

Pure vanity can never be observed in a true believer, especially in terms of Obligatory Prayer and Fasting. Yet, it might occur in terms of giving charity or observing Hajj or any other visible acts of worship, where sincerity is something rare. No Muslim doubts the reality that such behavior (vanity) counteracts one's good deeds, and that anyone who acts in that way incurs being despised and punishment from Allâh.

Little Boastfulness in Some kind of *Shirk*

In some other cases, one might undertake a deed for the sake of Allâh, yet with a small sense of vanity. If vanity is observed from the very beginning, such a deed would be null and void, according to authorized religious evidence.

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as stating that Allâh the Most High and Exalted said, "I am the One, One Who does not stand in need of a partner. If anyone does anything in

which he associates anyone else with Me, I shall abandon him with one whom he associates with Allâh.'"[1]

Al-Hâkim reported that Ibn 'Abbas (may Allâh be pleased with him) said, "A man asked, O Messenger of Allâh! I'm used to undertaking some deeds for the sake of Allâh, but at the same time I like to have people see my deeds.' The Prophet (peace be upon him) did not reply with any word until Allâh revealed the verse that says,

﴿ ... فَمَن كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلاً صَالِحاً وَلاَ يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَداً ﴾ [الكهف ١١٠]

which means, **'So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.'"** (Al-Kahf, 18:110)

This meaning and the concept that deeds made out of boastfulness are null and void are attributed to a group of *As-Salaf As-Sâlih* (Righteous Predecessors) including 'Ubâdah bin As-Sâmit, Abud-Dardâ', Al-Hassan, Sa'id bin Al-Mussayib, and many others.

None of *As-Salaf As-Sâlih* (Righteous Predecessors) had a different view of that concept, though various views have occurred to later scholars.

If one's intention for participating in *Jihâd* is associated with other desires, such as being paid for service, getting a portion of the spoils, or for business, one will not get the full reward for *Jihâd*, but it will not be totally negated.

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[1] Recorded by Muslim in *Kitâb Az-Zuhd Wal-Raqâ'q*, Book 42, hadîth no. 2985; and also recorded by Ibn Mâjah in *Kitâb Az-Zuhd*, hadîth no. 4202.

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, **"A troop of soldiers who fight in the way of Allâh and get their share of the booty, receive in advance two-thirds of their reward in the Hereafter and only one-third will remain (to their credit). If they do not receive any booty, they will get their full reward."**[1]

Imam Ahmed said, "When a tradesman and a hired person are involved in *Jihâd*, they are rewarded according to how sincere an intention they have. But they definitely will not be like those who fight with their bodies and wealth for no reasons other than *Jihâd*.

Concerning one who takes fees for participating in *Jihâd*, Imam Ahmed said, "If he was willing to go forth without getting money, there will be no blame on him if he takes some; just as if he went forth for the sake of his religion and he took what was offered to him."

Likewise, it is reported that 'Abdullâh bin 'Umar (may Allâh be pleased with him) said, "If anyone of you go forth for *Jihâd*, and Allâh compensates him for that, he will not be blamed for taking compensation. But if one would fight only if he gets paid, and lags behind, no goodness will be therein. The same applies to one who performs Hajj, either for himself or on behalf of others."

Concerning the Hajj made by camel drivers and hired people (who work for others), and tradesmen (who trade during Hajj), Mujâhid said, "It is a perfect Hajj and nothing will be cut from their rewards. This is based on the fact that their principal intention is to make Hajj, rather than making money.

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(1) Recorded by Muslim in *Kitâb Al-Imârah*, hadîth no. 1906, p. 153.

Deeds Are Liable to Be Made Boastfully

Had a deed originally been observed for the sake of Allâh, but a sense of boastfulness occurred later on as a whisper or inner thinking but the doer could overcome it, no blame will be on him, according to the majority of scholars. But if the doer goes on boastfully, will that negate his deed or will he only be rewarded according to his original intention?

Salafy scholars had different views on this issue. Imam Ahmed, Ibn Jarîr, and At-Tabary gave preponderance to the view that the deed would not be negated, because of that, and the doer will be rewarded according to his original intention. The same view is attributed to Al-Hassan Al-Basry and other scholars.

Ibn Jarîr said that the difference in views is concerned with deeds with interdependent parts, such as Prayer, Fasting, and Hajj. Other types of deeds, such as reciting the Holy Qur'ân, remembrance of Allâh, spending money in charity, and spreading knowledge, ae negatively affected by the intention of boastfulness, and therefore, the intention would need renewal.

When a Pious Person is Praised That is Glad Tidings for Him

Had one undertaken a deed sincerely for Allâh, then Allâh caused people to love him and express their acclaim for him, one would not be blamed if he feels happy with Allâh's Grace on him and consider it glad tidings for oneself.

This meaning is implied in the hadîth reported by Abû Dhar (may Allâh be pleased with him), where he said, "It was said to Allâh's Messenger (peace be upon him), What is your opinion about the person

who has done good deeds and people praise him?' He said, 'It is glad tidings for a believer (which he has received in this mortal world).[1]

Abû Hurayrah (may Allâh be pleased with him) reported that a man asked the Messenger of Allâh (peace be upon him) about the person who has done a good deed in secret and he would like it if others knew about it. The Prophet (peace be upon him) said, **"He will have two rewards: one for secrecy and another for publicity."**[2]

About Sincerity

Sahl bin 'Abdullâh said, "Nothing is more difficult for human nature than being sincere, because it has no share in it."

Yûsuf bin Al-Hussein Ar-Râzy said, "Sincerity is the most precious thing in this life. I'm used to striving hard to rid my heart of boastfulness, but unfortunately it appears as if it were planted in it in different color."

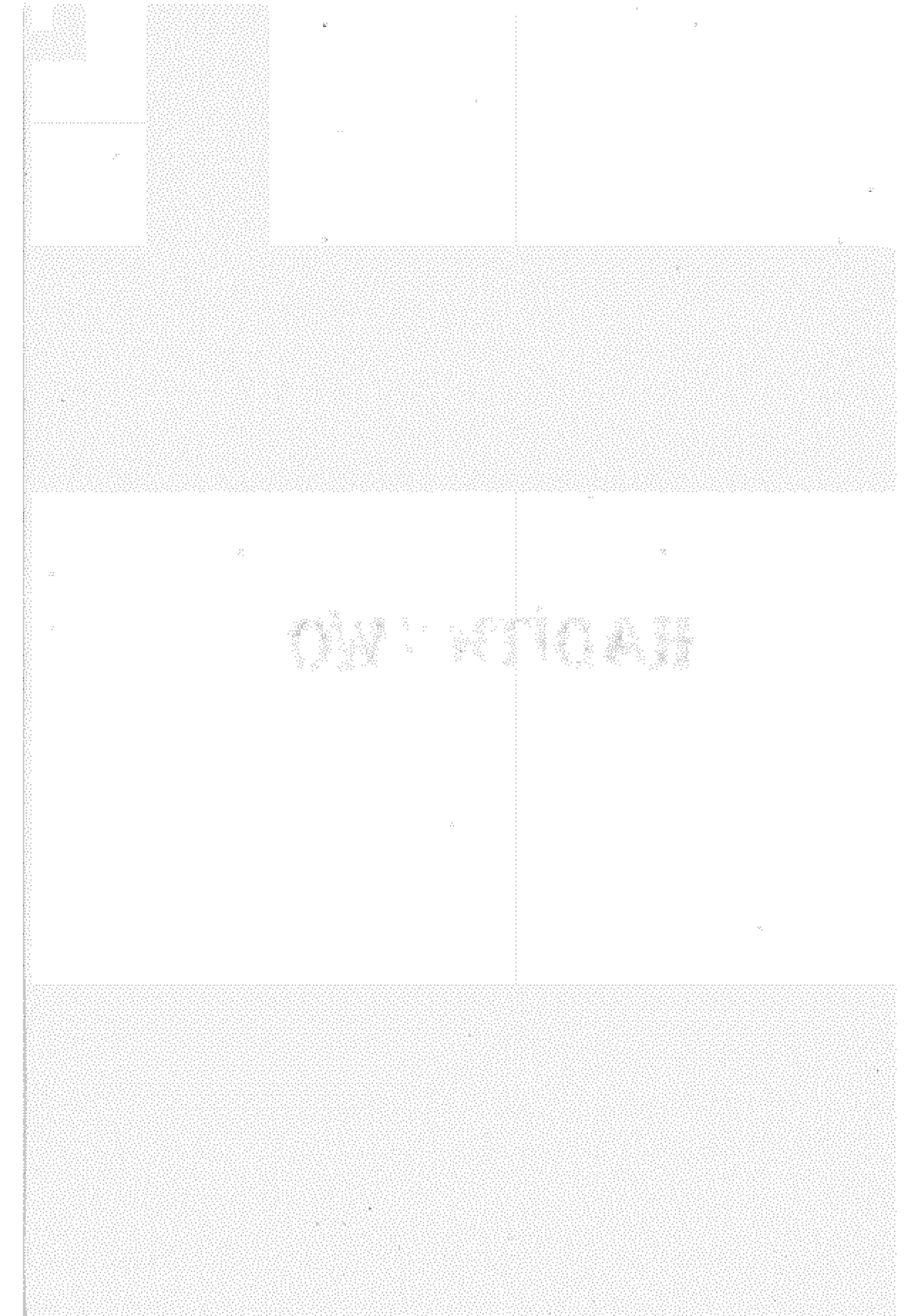
Ibn 'Uyaynah said, "Mutriq bin 'Abdullâh used to supplicate Allâh saying, 'O Lord! I seek Your Forgiveness for the sins I do after I have given them up; and seek Your Forgiveness for the commitments I promised to You, but could not fulfill; and seek Your Forgiveness from whatever deed I claimed to have done just for the sake of You, but my heart meant something else to You.'"

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(1) Recorded by Muslim in *Kitâb Al-Birr was-Silah*, Book 166, hadîth no. 2642; and also recorded by Ibn Mâjah in *Kitâb Az-Zuhd*, hadîth no, 4225.

(2) Recorded by At-Tirmidhy, hadîth no. (2384) and also recorded by Ibn Mâjah in *Kitâb Az-Zuhd*, hadîth no. 4226.

HADÎTH TWO



HADÎTH TWO

'Umar bin Al-Khattâb (may Allâh be pleased with him) said:

One day we were sitting in the company of Allâh's Massenger (peace be upon him), when there appeared before us a man dressed in extremely white clothing; his hair was extraordinarily black. There were no signs of travel on him and none of us knew him. He [proceeded until] he sat before the Massenger (peace be upon him), his knees supported against the Prophet's, his palms placed on his thighs, and said, "O Muhammad, tell me about Islam." The Messenger of Allâh (peace be upon him) said, "Islam is to testify that there is no god but Allâh, and that Muhammad is the Messenger of Allâh; and that you establish prayer, pay *zakâh* [obligatory charity], observe the fast of Ramadân, and perform pilgrimage to [Allâh's] House if you have the means to do so." [The inquirer] said, "You have told the truth." ['Umar bin Al-Khattâb] commented, "It astonished us that he would ask and then verify the truth." [The inquirer] said, "Inform me about *imân* (faith)." [Allâh's Messenger] replied, "It is that you believe in Allâh, His angels, His Books, His Massengers, the Day of Judgment, and that you believe in Divine Preordination, whether good or bad." [The inquirer] responded, "You have told the truth." He then said, "Inform me about *ihsân* (beneficence)." [Allâh's Messenger] said, "[It is] that you worship Allâh as if you see Him, for though you don't see Him, [you know] He sees you." [The inquirer] said, "Inform me about the hour [of the Day of Judgment]." [The Messenger of Allâh] remarked, "The one being asked knows no more than the questioner." [The inquirer] said,

"Tell me some of its signs." He [the Holy Prophet] said, "[They are] that the slave-girl will give birth to her mistress [or master], and that you will find barefooted, destitute goat-herders vying with one another in the construction of magnificent buildings."

[The narrator, 'Umar bin Al-Khattâb] said, "Then he [the inquirer] went on his way but I stayed with him [Allâh's Messenger] for a long while." He then said to me, "'Umar, do you know who this inquirer was?' I replied, 'Allâh and His Messenger know best.' He remarked, 'It was [the angel] Gabriel. He came to you [people] in order to teach you your religion.'" (Recorded by Muslim.)(1)

The previous hadîth was recorded only by Muslim, however, both Muslim and Al-Bukhâry have recorded the narration of Abû Hurayrah (May Allâh be pleased with him) who reported,

One day the Messenger of Allâh (peace be upon him) appeared before the people when a man came to him and asked, "What is *imân* (faith)?" So he (the Holy Prophet) said, "*Imân* is that you believe in Allâh, His angels, His books, the meeting with Him, and His messengers; and that you believe in the Resurrection in the Hereafter." He [the inquirer] said, "O Messenger of Allâh, what is Islam?" He replied, Islam is that you worship Allâh alone and none other, perform the prescribed prayers, pay the obligatory charity, and fast [the month of] *Ramadân*. He [then] asked, "What is *ihsân* (beneficence)?" The Messenger of Allâh (peace be upon him) replied, "[It is] that you worship Allâh as if you see Him, for though you

(1) Recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 1/8.

don't see Him, [you know] He sees you." [Then] he asked, "When will the Hour [of Judgement] be established?" The Prophet (peace be upon him) replied, "The one being asked knows no better than the questioner, however I will inform you of its portents. One of its signs is that the slave-girl will give birth to her mistress [or master]. Another sign is when you see those who are naked and barefoot become the leaders of people. And when the shepherds of black camels start boasting and competing with others in the construction of tall buildings, this is one of the signs of the Hour. And the Hour is one of five things which nobody knows except Allâh." The Prophet of Allâh (peace be upon him) then recited,

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَداً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴾ [لقمان ٣٤]

which means, (Verily, Allâh, with Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allâh is All-Knowing, All-Aware.) (Luqmân, 31:34)

Then the man [Gabriel] left and the Prophet (peace be upon him) said [to his Companions], "Bring that man back to me." However, when they set out to bring him back, they did not find any trace [of him]. Then the Prophet of Allâh (peace be upon him) said,

"That was Gabriel, who came to teach the people their religion."(1)

Importance of this Hadîth

This is a hadîth of very great importance because of its comprehensive explanation of every aspect of the religion. After having explained the three levels of Islam, *imân*, and *ihsân*, he referred to them all together as a single religion, concluding the hadîth by saying, "**That was Gabriel, who came to teach you your religion**." Thus, this hadîth includes all the branches of Islamic knowledge and science, just as it also encompasses elements of Islamic jurisprudence, theology, asceticism, softening of the heart, performing good deeds, and Islamic knowledge.

Meaning of Islam

The Prophet (peace be upon him) explained Islam as the outward acts performed by the different parts of the body, i.e. speech and actions. The first of these actions is that of the tongue; to profess that there is no god except Allâh and that Muhammad is the Messenger of Allâh. After which, one is obliged to establish prayer, pay *zakâh*, fast [the month of] *Ramadân*, and perform pilgrimage to the House [of Allâh] if he has the means to do so.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hâdith no. 50; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hâdith no. 5/9.

Islam is divided into the following categories:

- The actions of the body (i.e. prayer and fasting)
- Financial deeds (i.e. paying *zakâh)*
- What entails the combination thereof (i.e., performing Hajj [pilgrimage] for those who are far from Mecca.)

The statement of the Prophet (peace be upon him), "A Muslim is one who avoids harming Muslims by his tongue or hands"([1]) is an indication that all external actions are included under the category of Islam. Also, it was reported on the authority of 'Abdullâh bin 'Amr that a man asked the Prophet, "What sort of deeds [or what qualities of] Islam are good?" The Prophet replied, "To feed [the poor] and to give the greeting of 'salaam' (peace) to those whom you know and those whom you do not know."([2])

Similarly, leaving those things that are prohibited is also included under the classification of Islam, as it was narrated that the Prophet (peace be upon him) said, **"One of the best [characteristics of] an individual's Islam is that he leaves what doesn't concern him."**([3]) Also, it was reported on the authority of Nawâs bin Sam'an (may Allâh be pleased with him) that the Prophet of Allâh (peace be upon him) said, **"Allâh set forth the simile of a straight path, enclosed by walls on**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 10; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 40/64 from the hadîth of 'Abdullâh bin 'Amr.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 12; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 39/63

(3) Recorded by At-Tirmidhy in *Kitâb Al-Zuhud* (Book on Asceticism) no. 2317; also recorded by Ibn Mâjah in *Kitâb Al-Fiqh* (Book on Islamic Jurisprudence) no. 3976

both sides. Along the walls, there are open doors from which curtains are hung. At the entrance to the path is a caller who says, 'O you people, enter the path, all of you, and don't go astray.' From inside the path is another caller who pleads to all who desire to open any of the doors, 'Woe be upon you; don't open it!' This path is Islam, and the walls are the boundaries of Allâh, Exalted and Glorified is He. The open doors are those things that Allâh has prohibited, and the caller at the head of the path is the Book on Allâh, whereas the caller from inside the path is Allâh's exhortation in the heart of every Muslim."(1)

The Prophet (peace be upon him) demonstrated by way of this simile that Islam is the Straight Path to which Allâh has ordered us to stick, and prohibited us from going beyond its limits. Thus, whoever does something that has been forbidden has transgressed His boundaries.

The Meaning of Imân

In this hadîth, the Prophet (peace be upon him) defined *imân* (faith) as inner belief, saying, **"[It is] to believe in Allâh, His angels, His books, His prophets, the resurrection after death, and to believe in the good and bad of *Qadar* (Divine Preordination)."**

Allâh has mentioned belief in these five things in various parts of the Qur'ân, such as His words,

(1) Recorded by Ahmad in his *Musnad* 4/182, 183; also recorded by At-Tirmidhy in his *Kitâb al-Amthâl* (Book on Metaphors) no. 2859; and An-Nasâ'y in *Kitâb At-Tafsîr* (Book of Interpretation) of his *Al-Kubra,* no. 11233

﴿ آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِن رَّبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ﴾ [سورة البقرة ٢٨٥]

which mean, **(The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allâh, His Angels, His Books, and His Messengers…)** (Al-Baqarah; 2:285)

and His words,

﴿ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ ﴾ [سورة البقرة ١٧٧]

which mean, **(…But righteousness (is the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets…)** (Al-Baqarah; 2:177)

and His words,

﴿ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ [سورة البقرة ٣]

which means, **(Who believe in the Ghayb([1]) and establish their prayers, and spend out of what we have provided for them.)** (Al-Baqarah; 2:3)

Belief in the Prophets necessitates the belief in everything that was ordered to to be promulgate. This includes belief in Angels, Prophets,

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([1]) *Al-Ghayb*: literally means a thing not seen. But this word includes vast meanings: Belief in Allâh, Angles, Holy Books, Allâh's Messengers, the Day of Resurrection, and *Al-Qadar* (Divine Preordination). It also includes what Allâh and His Messenger (peace be upon him) informed man of the knowledge of matters of past, present, and future, e.g., news about the creation of the heavens and earth, plant and animal life, news of the nations of the past, and about Paradise and Hell. (The Noble Qur'ân)

the Book (Glorious Qur'ân), the Resurrection, Divine Preordination, as well as other things such as Allâh's Attributes, the Day of Judgement, As-Sirât ([1]), the Scale, and Paradise and Hell.

Also included in the definition of *Faith* is belief in *Al-Qadar* (Divine Preordination), the good and evil thereof. Based on this, Ibn 'Umar (may Allâh be pleased with them) narrated this hadîth as evidence against those who deny *Qadar*. Yahya bin Ya'mur (may Allâh be pleased with him) said, **"The first man who spoke about Al-Q*adr* (Divine Preordination) in Basra was Ma'bad Al-Juhany. I [Yahya] along with Humayd bin 'Abdur-Rahmân Al-Himyary set out for pilgrimage or *'Umrah* and said, 'Should it so happen that we meet one of the Companions of the Messenger of Allâh (peace be upon him) we shall ask him concerning what they are saying about Al-Q*adar*.' Unexpectedly, we came upon 'Abdullâh bin 'Umar bin Al-Khattâb, while he was entering the mosque. My companion and I approached him. One of us (stood) on his right and the other on his left. I expected that my companion would authorize me to speak. Therefore, I said, 'O Abû 'Abdur-Rahmân ['Abdullâh bin 'Umar], some people have appeared in our land who recite the Holy Qur'ân and pursue knowledge.' After explaining some of their affairs, I said, 'They claim that there is no such thing as Divine Preordination and that events are not predestined.' He ['Abdullâh bin 'Umar] said, 'If you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily, they are in no way responsible for my [belief].' 'Abdullâh bin**

(1) *As-Sirât*: The bridge which must be crossed before entering Paradise. It is thinner than a hair and under it blazes the Hell Fire.

'Umar swore by Allâh [and said], 'If any one of them (who does not believe in Divine Preordination) had with him gold equal to [the mountain] of Uhud and spent it [in the way of Allâh], Allâh would not accept it unless he affirmed his faith in Divine Preordination.'"[1]

Deeds are included under the classification of *imân*, as is indicated in Allâh's words,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ (٢) الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣) أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا لَّهُمْ دَرَجَاتٌ عِندَ رَبِّهِمْ وَمَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٤) ﴾ [سورة الأنفال ٢-٤]

which means, **(The believers are only those who, when Allâh is mentioned, feel a fear in their hearts and when His Verses [this Qur'ân] are recited unto them, they [i.e. the Verses] increase their faith; and they put their trust in their Lord [alone]; Who establish their prayers and spend out of that which We have provided them. It is they who are the believers in truth. For them are grades of dignity with their Lord, and forgiveness and a generous provision [Paradise])** (Al-Anfâl; 8:2-4)

It was narrated on the authority of Ibn 'Abbâs (may Allâh be pleased with him), who said that the Prophet (peace be upon him) said to a delegation from the tribe of 'Abd Al-Qays,**"I order you to do four things: To believe in Allâh Alone. Do you know what is meant by believing in Allâh Alone? It means to testify that no one has the right to be worshipped but Allâh and that Muhammad is Allâh's**

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 1/8

Messenger, to perform the prayers, to pay *Zakâh*, to fast during the month of Ramadân, and to pay *Al-Khumus* (one fifth of the booty fallen to your lot)."[1]

Abu Hurayrah related that the Messenger of Allâh (peace be upon him) said, "Faith has more than sixty or seventy-some branches, the most excellent of which is the declaration that there is no god but Allâh, and the humblest of which is the removal of what is injurious from the path; and modesty is a branch of faith."(2)

Abû Hurayrah also narrated that the Prophet (peace be upon him) said, "An adulterer, at the time of committing illegal sexual intercourse is not a believer; and a thief, at the time of stealing, is not a believer; and a person at the time of drinking an alcoholic drink is not a believer."[3]

Thus, if leaving these major sins was not part of belief (imân), the term "believer" would not be negated from the one who commits any of these sins. This is because the term [believer] is not negated unless the pillars or obligations of that term are negated.

Difference Between Imân and Islam

The difference between Iman and Islam is that Iman is the belief, confession, and knowledge of the heart. Islam, however, is the submission of the slave to Allâh, as well as his humility and surrender to

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 53; also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith) 17/23

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) (no. 9); also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith) 35/58

(3) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), hadîth no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. 57/100.

Him. Thus Islam is action [as opposed to belief and knowledge]. It is this action which Allâh has labeled as "the religion" *(Ad-dîn)* in the Qur'ân. Whereas in the hadîth of Gabriel, the Prophet (peace be upon him) called Islam, *Imân*, and *Ihsân* a religion.

This proves that if one of the two terms is used individually, the meaning of the other is included. They differ, however, when one is compared with the other, in which case the definition of *imân* is the category of the belief of the heart, and *Islam* is the category of actions.

In his supplications when praying over the dead, the Prophet (peace be upon him) would say, **"O Allâh, to whomsoever of us Thou givest life, grant him life in the state of Islam, and whomsoever of us Thou takest in death, take him in death while he is in the state of Iman."**[1] This is because one is able to perform the deeds of the limbs during life, whereas at the time of death, nothing remains except the belief of the heart.

From this point, the trustworthy scholars have said, "Every *Mu'min* (believer) is a Muslim. For whoever has achieved *imân*, and it has become firmly established in his heart, sets out to do the deeds of Islam." This is as the Prophet (peace be upon him) mentioned, **"Beware! There is a piece of flesh in the body. If it becomes good reformed, the whole body becomes good, but if it gets spoilt, the whole body gets spoilt; and that is the heart."**

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(1) Recorded by Ahmad in his *Al-Musnad* (vol. 2 no. 368); and Abû Dâwud in *Kitâb Al-Janâ'iz* (Book on Funerals) no. 3201, and at-Tirmidhî in the Book on Funerals no. 1023, and Ibn Majah in *Kitâb Al-Janâ'iz* (Book on Funerals) no. 1498; all are from the hadîth of Abû Hurayrah.

Thus, the heart does not achieve *imân* except if the limbs pursue the deeds of Islam. However, not every Muslim is a *Mu'min*. For his *imân* could be weak, having not yet achieved complete faith, despite his performance of the acts of Islam by the parts of his body. In which case he is a Muslim, and not a *Mu'min* with complete faith. This is just as Allâh the Exalted said,

﴿ قَالَتِ الأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِن قُولُوا أَسْلَمْنَا وَلَمَّا يَدْخُلِ الإِيمَانُ فِي قُلُوبِكُمْ ﴾ [سورة الحجرات ١٤]

which means, **(The Bedouins say, 'We believe.' Say, 'You believe not, but you only say, 'We have surrendered [in Islam], ' for Faith [imân] has not yet entered your hearts...')** (Al-Hujurât; 49:14)

Thus, according to the most correct commentators, the Bedouins were not complete hypocrites. Rather, their faith was weak. This is the opinion of Ibn 'Abbâs and others. This is indicated by the statement of Allâh the Exalted,

﴿ ... وَإِن تُطِيعُوا اللَّهَ وَرَسُولَهُ لاَ يَلِتْكُم مِّنْ أَعْمَالِكُمْ شَيْئاً إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾ [سورة الحجرات ١٤]

which means, **(But if you obey Allâh and His messenger, He will not decrease anything in reward for your deeds. Verily, Allâh is Oft-Forgiving, Most Merciful.)** (Al-Hujurât; 49:14)

The Prophet's Saying "**He will not decrease anything in reward**"

This demonstrates that the Bedouins had some faith by which their deeds were accepted. Similarly, the words of the Prophet (peace be upon him) to Sa'd bin Abî Waqqâs when he said to him, "You didn't give to so and so, and he is a believer (*Mu'min*). The Prophet (peace be

upon him) said to him, **"or a Muslim"**[1] indicates that he did not reach the level of imân. According to what could be judged externally, he was at the level of Islam.

There is no doubt that whenever *imân* weakens internally, it causes the weakening of the deeds of the limbs externally. However, the term *imân* is negated by one who neglects its obligations, such as in the statement, "An adulterer, at the time of committing illegal sexual intercourse is not a believer"[2]

The Meaning of *Ihsân*

Ihsân is mentioned in various places in the Qur'ân, sometimes together with *imân*. It is also mentioned in conjunction with Islam, *taqwa* (piety), or righteous deeds. It is mentioned with *imân*, as in Allâh's Words,

﴿ لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾ [سورة المائدة ٩٣]

which means, **(Those who believe and do righteous good deeds, there is no sin on them for what they ate [in the past], if they fear Allâh [by keeping away from His forbidden things], and believe and do righteous good deeds, and again fear Allâh and believe, and once**

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[1] Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 27; also Recorded by Muslim *Kitâb Al-Imân* (Book on Faith), hadîth no. 150.

[2] Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), hadîth no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. 57/100.

again fear Allâh and do good deeds with Ihsân. And Allâh loves the good-doers.) (Al-Mâ'idah; 5:93)

and

﴿ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لاَ نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلاً ﴾

[سورة الكهف ٣٠]

which means, **(Verily, as for those who believed and did righteous deeds, certainly We shall not make the reward of anyone who does his [righteous] deeds in the most perfect manner [ahsana] to be lost.)** (Al-Kahf; 18:30)

It is used in conjunction with Islam in verses such as,

﴿ بَلَى مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِندَ رَبِّهِ ﴾ [سورة البقرة ١١٢]

which means, **(Yes, but whoever submits his face (himself) to Allâh, and he is a Muhsin[1] then his reward is with his Lord (Allâh))** (Al-Baqarah; 2:112)

and

﴿ وَمَن يُسْلِمْ وَجْهَهُ إِلَى اللَّهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَإِلَى اللَّهِ عَاقِبَةُ الأُمُورِ ﴾ [سورة لقمان ٢٢]

which means, **(And whosoever submits his face (himself) to Allâh, while he is a Muhsin, then he has grasped the most trustworthy handhold. And all matters return to Allâh for decision.)** (Luqmân; 31:22)

(1) *Muhsin*: A good-doer who performs good deeds totally for Allâh's sake only, without any showing-off or to gain praise or fame, and in accordance with the Sunnah of Allâh's Messenger Muhammad (peace be upon him).

Allâh mentions it in conjunction with *taqwa* (piety):

﴿ إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَالَّذِينَ هُم مُّحْسِنُونَ ﴾ [سورة النحل ١٢٨]

which means, **(Truly, Allâh is with those who fear Him, and those who are gooddoers (Muhsinûn)).**[1] (Al-Nahl; 16:128)

It is also mentioned alone, as in Allâh's Words,

﴿ لِّلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾ [سورة يونس ٢٦]

which means, **(For those who have done good (ahsanû) is the best [reward, i.e. Paradise] and even more [i.e. having the honor of gazing at the Countenance of Allâh])** (Yûnus; 10:26)

It has been reported in *Sahîh Muslim* from the Prophet (peace be upon him), that the meaning of "*more*" in this verse is to gaze upon the Countenance of Allâh in Paradise.[2] This rank is a reward for the people of *ihsân.* The reasoning behind this reward is that *ihsân* is the believer's worship of his Lord in this life, as if He is present. He fears Him as if he sees Him with his heart, and looks toward Him while in the state of worship. Thus in the Hereafter, his reward is to gaze at the Face of Allâh (with his eyes).

This reflects what Allâh the Exalted says about His recompense for the disbelievers in the Hereafter,

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِم مَّا كَانُوا يَكْسِبُونَ ﴾ [سورة المطففين ١٥]

which means, **(Nay! Surely, they (evil-doers) will be veiled from seeing their Lord that Day.)** (Al-Mutaffifin; 83:15)

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(1) *Muhsinûn*: plural form of *Muhsin*

(2) Recorded by Muslim in *Kitâb Al-Iman* (Book on Faith), no. 181/ 298; also recorded by Ahmad in his *Musnad* chapter 4/ 332, 333

Allâh made the recompense of the evil-doers based upon their state in this life (accumulating layers of sins and evil deeds in their hearts, until they become veiled from knowing and fearing Him). Thus their reward is that they are veiled from seeing Him in the Hereafter.

The statement of the Prophet (peace be upon him) explaining *ihsân* ([It is] that you worship Allâh as if you see Him…) indicates that the slave worships Allâh the Exalted, summoning His closeness, and feeling that he is between His hands, as if he sees Him. This produces fear, awe, and exaltation, as well as faultlessness in worship, and exertion of effort in improving and perfecting it.

"For though you don't see Him, [you know] He sees you"

It is said that this part of the hadîth is the reason behind the first part [that you worship Allâh as if you see Him]. When ordered, the slave might find difficulty in fearing Allâh the Exalted in his worship, and feeling the presence of His closeness until it is as if he sees Him. Thus he resorts to his faith that Allâh sees him and is aware of his secrets and intentions, what is hidden and what is exposed, and that none of his affairs are concealed from Him. Then, if he achieves this stage, it is easy for him to move on to the second stage, which is the constant certainty of Allâh's aid and closeness to him, until it is as if he sees Him.

However, others said, "Rather, it is direction to he who finds difficulty in worshipping Allâh as if he sees Him, to worship Allâh knowing that Allâh is watching him." This knowledge causes him to feel shy before Allâh's gaze; just as some of the scholars said, "Fear Allâh in order that He not become the least of those who are watching you [with regard to your shyness from those who see you]." Other scholars said,

"Fear Allâh to the extent of His power over you and feel shy before Allâh to the extent of His closeness to you." It was mentioned by some of the knowledgeable people from among the Pious Predecessors, "Whoever sees Allâh [with his heart] while he acts, is one of the cognizant [of Allâh], and whoever acts knowing that Allâh is watching him, he is one of the sincere. In this last statement is a reference to the two ranks which were mentioned previously:

1. The position of sincerity: That the slave acts, summoning Allâh's observation, desiring Him to see all which is within and without, and to draw near to Him. When the slave desires Allâh's observation of his deeds, and works towards this end, he is truly sincere for the sake of Allâh the Exalted. This is because seeking Allâh in his deeds, prevents him from turning to other than Allâh and His pleasure, with his deeds.

2. The position of seeing: That the slave's striving is based on what causes the heart to contemplate and look towards Allâh , and that which enlightens the heart with *iman*. The inner vision penetrates knowledge until it becomes like the eyes. This is the reality of the position of *Ihsân* which is referred to in the Hadîth of Gabriel (peace be upon him), and the people of this position, rise according to the penetrative strength of their vision.

The Qur'ân points to these meanings in many places such as His statement:

﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ﴾ [سورة الحديد ٤]

which means, **(...And He is with you (by His Knowledge) wheresoever you may be...)** (Al-Hadîd; 57:4)

and

﴿ أَلَمْ تَرَ أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ مَا يَكُونُ مِن نَّجْوَى ثَلاثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [سورة المجادلة ٧]

which means, **(There is no secret council of three, but He is their fourth (with His Knowledge), nor of five but He is their sixth, nor of less than that or more, but He is with them wheresoever they may be. And afterwards on the Day of Resurrection, He will inform them of what they did. Verily, Allâh is the All-Knower of everything.)** (Al-Mujâdilah; 58:7)

and

﴿ وَمَا تَكُونُ فِي شَأْنٍ وَمَا تَتْلُو مِنْهُ مِن قُرْآنٍ وَلاَ تَعْمَلُونَ مِنْ عَمَلٍ إِلاَّ كُنَّا عَلَيْكُمْ شُهُوداً إِذْ تُفِيضُونَ فِيهِ وَمَا يَعْزُبُ عَن رَّبِّكَ مِن مِّثْقَالِ ذَرَّةٍ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَلاَ أَصْغَرَ مِن ذَلِكَ وَلاَ أَكْبَرَ إِلاَّ فِي كِتَابٍ مُّبِينٍ ﴾

[سورة يونس ٦١]

which means, **(Neither you (O Muhammad) do any deed, nor recite any portion of the Qur'ân, nor you (O mankind) do any deed (good or evil), but We are Witness thereof, when you are doing it. And nothing is hidden from your Lord (so much as) the weight of an atom (or small ant) on the earth or in the heaven. Not what is less than that or what is greater than that, but is (written) in a clear record.)** (Yûnus; 11:61)

and

﴿ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴾ [سورة ق ١٦]

which means, **(...And We are nearer to him [man] than his jugular vein (by Our Knowledge).** (Qaf; 50:16)

and

﴿ وَلاَ يَسْتَخْفُونَ مِنَ اللَّهِ وَهُوَ مَعَهُمْ ﴾ [سورة النساء ١٠٨]

which means, **(... but they cannot hide (their crimes) from Allâh; for He is with them (by His Knowledge))** (An-Nisâ'; 5:108)

Authentic hadîths were mentioned encouraging Muslims to seek this closeness to Allâh in their state of worship, such as the statement of the Prophet (peace be upon him), **"Whenever anyone of you stands for the prayer, he is speaking in private to his Lord, or his Lord is between him and his Qiblah."**(1) This is also found in his words (peace be upon him), **"Whenever one of you is in prayer, Allâh is in front of him."**(2) The same meaning is expressed in his words to those who raised their voices while praising Allâh, **"You are not praying to One who is deaf or absent. Verily, you are calling One Who is All-Hearing (and) Near to you and is with you."**(3) And in another narration it states,

(1) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer) no. 405; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques) 54/551, from the hadîth of Anas.

(2) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer) no. 406; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques) 50/547, from the hadîth of 'Abdullâh bin 'Umar.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Qadr* (Book on Divine Preordination) no. 6610; also recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du'â'* (Book on Praise and Supplication) 44/2407.

"And He is closer to one of you than the neck of your mount," and in another, **"And He is closer to one of you than your jugular vein."**([1])

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying that Allâh, the Exalted and Glorious said,

"I am just as My slave thinks I am, (i.e., I am able to do for him what he thinks I can do for him) and I am with him as he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly, I remember him in assembly, better than his (remembrance), and if he draws near Me by the span of a palm, I draw near him by the cubit, and if he draws near Me by the cubit, near him by the space (covered by) two hands. And if he walks towards Me, I rush towards him."([2])

Whoever understood that these texts indicate atheism, incarnation, or unification of Allâh with His creation, has derived this conclusion from his own ignorance and deficient understanding of Allâh and His Prophet. Verily, Allâh and His Prophet are innocent of such things, and Exalted be He Who there is none like unto Him, and He is the All Hearing, the All-Seeing.

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(1) Recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du'â* (Book on Praise and Supplication) 46/2704.

(2) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Allâh's Oneness) no. 7405; also recorded by Muslim in *Kitâb Adh-Dhikr Wad-Du'â'* (Book on Praise and Supplication) 21/2675, from the hadîth of Abû Hurayrah.

When is the Hour?

Gabriel asked the Prophet (peace be upon him) about the time of the Hour. So the Prophet (peace be upon him) said, **"The one being asked knows no more than the questioner."**

This means that the knowledge of all creation regarding the Hour is equal. It is a sign that Allâh the Exalted alone possesses this Knowledge, just as in the hadîth of Abû Hurayrah that the Prophet (peace be upon him) said, **"There are five, which are not known except by Allâh,"** then he recited the Qur'ânic verse,

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ ﴾ [سورة لقمان ٣٤]

which means, **(Verily, Allâh with Him (Alone) is the knowledge of the Hour)** (Luqmân; 31:34)"

Allah, the Exalted says,

﴿ يَسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا قُلْ إِنَّمَا عِلْمُهَا عِندَ رَبِّي لاَ يُجَلِّيهَا لِوَقْتِهَا إِلاَّ هُوَ ثَقُلَتْ فِي السَّمَوَاتِ وَالأَرْضِ لاَ تَأْتِيكُمْ إِلاَّ بَغْتَةً ﴾

[سورة الأعراف ١٨٧]

which means, **(And He said, "They ask you about the Hour (Day of Resurrection), When will be its appointed time?" Say, "The knowledge thereof is with my Lord (Alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.")** (Al-A'râf; 7:187)

Ibn 'Umar (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "The Keys of the unseen knowledge are five which nobody knows but Allâh. Then he recited the verse that reads,

﴿ إِنَّ اللَّهَ عِندَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ ... ﴾ [سورة لقمان ٣٤]

which means, **(Allâh alone holds the knowledge of the Hour, and He sends down the rain...)**[1]

The Signs of the Hour

The statement, ""Tell me some of its signs," refers to the signs which point to its arrival; and the Prophet (peace be upon him) mentioned two signs:

First: "That the slave-girl will give birth to her mistress [or master]"

What is meant by "her mistress" is her owner; and in the hadîth of Abû Hurayrah (may Allâh be pleased with him) it says, "Her master." This is a sign pointing to the opening of countries, and obtaining a large number of slaves, until the number of captives increases and their children likewise increase, so that the captive woman becomes a slave to her master, and her children are at his position because the child of the master is equal in position to the master, so the child of the slave reaches the position of her master and owner.

It was said that the obtaining of slaves will increase until a girl is enslaved and then freed, then the mother is enslaved and the girl buys her and uses her without knowing that she is her mother. This has happened during many periods of Islam. It is also said that the meaning is that slaves will give birth to kings.

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(1) Recorded by Al-Bukhâry in Kitâb At-Tafsîr (Book on Interpretation), hadîth no. 4778

Second: That you will find the barefooted, destitute...

The meaning of the destitute (*al-'âlah*) is the destitute and poor, like in the words of Allâh the Exalted,

﴿ وَوَجَدَكَ عَائِلًا فَأَغْنَىٰ ﴾ [سورة الضحى ٨]

which means, (***And He found you poor and made you rich***) (Ad-Duhâ; 93:8)

The meaning of "goat-herds vying with one another in the construction of magnificent buildings," was in the hadîth of 'Umar (may Allâh be pleased with him). The meaning is that the lowest of people will become their leaders and chiefs, and their wealth will increase until they pride themselves upon the height of their buildings and their design and perfection.

In the hadîth of Abû Hurayrah (may Allâh be pleased with him), he mentioned three signs , among which are, "When you see those who are naked and barefoot become the leaders of people. And when the shepherds of black camels start boasting and competing with others in the construction of tall buildings."

Thus, from among the signs of the Hour is that matters will be assigned to other than those who are qualified, just as the Prophet (peace be upon him) said to the one who asked him about the Hour, **"If the matter goes to other than those to whom it ought to go, then wait for the Hour."**[1]

[1] Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 59, on the authority of Abû Hurayrah.

Thus, if the barefoot, naked shepherds (who are known to be ignorant and harsh) become the leaders of man, and the possessors of riches and wealth, until they compete in building tall buildings, the system of religion and life will be corrupted. This is because if the leaders of man are from the poor, and destitute, and then become the rulers of man, whether his dominion is general or private, it is nearly impossible that he will give man his rights, but will rather take possession of things for himself, and seize their wealth.

Some of the Pious Predecessors said, "It is better to extend your hand towards the mouth of a dragon which snatches both hands, than to extend your hand to the hand of a rich person who used to be poor."

In addition to this, if he is ignorant and rough, the religion will thus be corrupted because there is no importance to him in improving the religion of man, or his education. Rather, his priority is in gathering and collecting wealth. He does not pay attention to what has been corrupted in people's religious matters, nor does he pay heed to the needs of those who became lost in the system.

When the kings and leaders of man reach this state, all other things become reversed as well. The liar is believed and the truthful are called liars, and the traitor is trusted and the trustworthy is considered a traitor, and the ignorant speak, and the scholar is silent, or there will be none at all. Just as it was authentically narrated that the Prophet (peace be upon

him) said, **"Verily from the portents of the Hour is that knowledge will be lifted and ignorance will appear."**(1)

And the Prophet (peace be upon him) said, **"Verily, Allâh does not take away knowledge by snatching it from the people. He takes away knowledge by taking away the scholars, so that when He leaves no learned person, people turn to the ignorant as their leaders; then they are asked to deliver religious verdicts and they deliver them without knowledge, they go astray, and lead others astray."**(2)

In his statement (peace be upon him), **"Competing with others in the construction of tall buildings,"** is evidence of boasting and pride, especially with regard to the height of buildings. Tall buildings were not known in the time of the Prophet (peace be upon him) and his Companions (may Allâh be pleased with them). Rather, their buildings were low according to their needs. Abû Hurayrah (may Allâh be pleased with him), said, **"The Prophet (peace be upon him) said, 'The Hour will not be established until people compete in building tall buildings.'"**

Hârîth bin As-Sâ'ib narrated on the authority of Al-Hassan, "I used to enter the houses of the wives of the Prophet (peace be upon him) during the caliphate of 'Uthmân (may Allâh be pleased with him); and I could touch the ceiling with my hand."

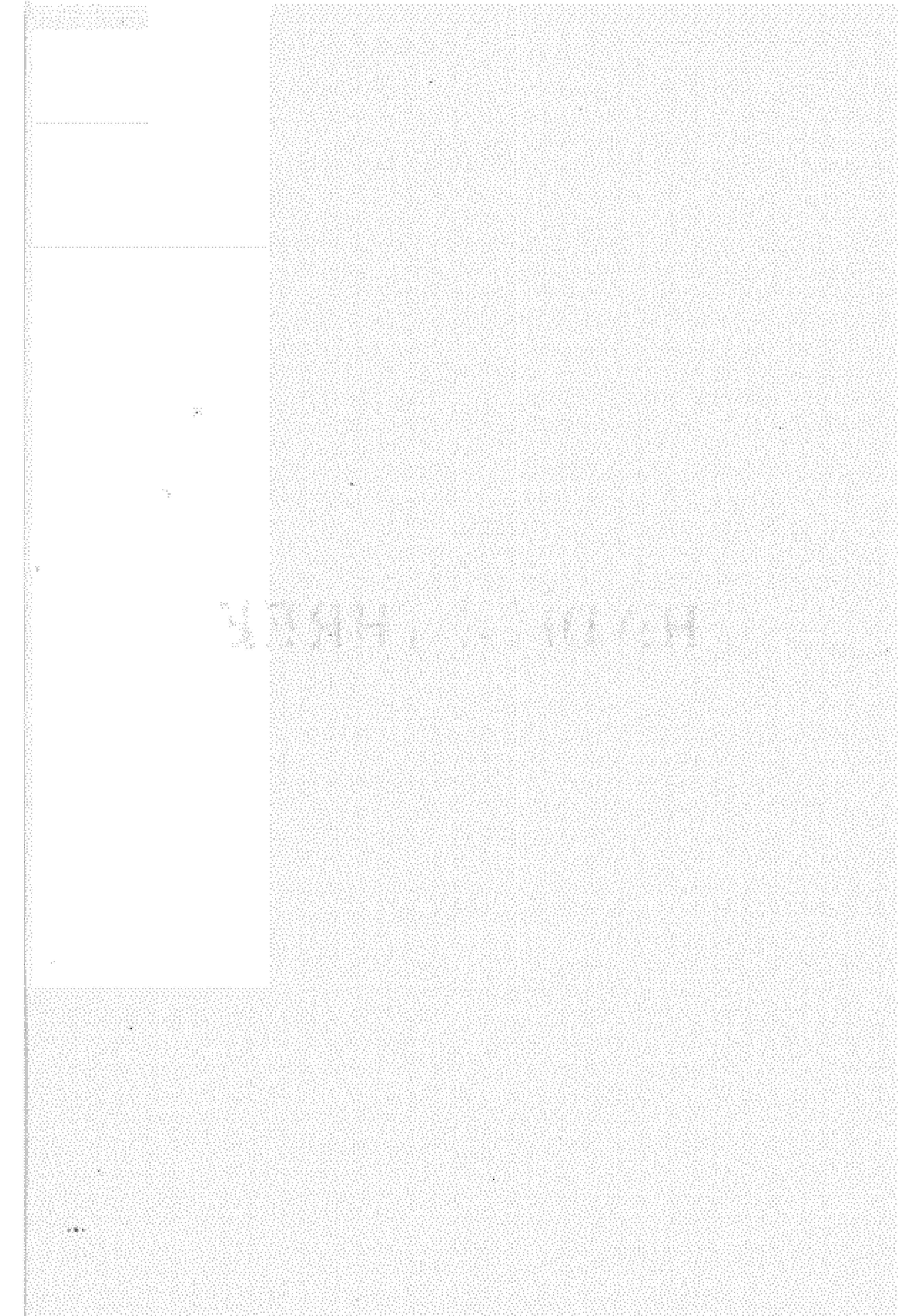
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(1) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge) nos. 80, 81; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge) no. 2671 from the hadîth of Anas.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge) no. 100; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge) no. 2673 from the hadîth of 'Abdullâh bin 'Amr.

It is narrated on the authority of 'Umar that he wrote, "Don't heighten your buildings, for it is surely an evil affair," and on the authority of 'Ammâr bin Abû 'Ammâr, who said, "If a man raises his building above seven cubits, it will be called out to him, 'O you most evil of the evil doers, to where are you [building]?'"

HADÎTH THREE



HADÎTH THREE

It is reported that 'Abdullâh bin 'Umar (may Allâh be pleased with him) said,

"I heard the Messenger of Allâh (peace be upon him) as saying, '**(The religion of) Islam is based on five (pillars): to testify that there is no god but Allâh and that Muhammad is His Servant and Messenger; to establish the prescribed prayers; to pay the obligatory *Zakâh*; to make Hajj (pilgrimage); and to observe Fasting throughout the month of Ramadan.'**" (Recorded by Al-Bukhâry and Muslim)[1]

Meaning of the Hadîth

This hadîth means that Islam as a religion is based on the above-mentioned five acts, which function as pillars to support the whole structure of Islam. The implied simile between Islam and a physical structure indicates that no structure can be erected without supporting pillars. Likewise, Islam can never be established without each of the mentioned five acts, while other Islamic acts perfect the whole structure's strength. This means that if any Islamic act other than the specified five is missing, the structure would be deficient, but still existing. Whereas the absence of any of the mentioned five acts would undoubtedly ruin the whole structure of Islam.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith); hadîth no. (8); and also recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (16/21).

Therefore, the absence of the two Testimonies (testifying one's faith in Allâh and His Messenger) ruins the existence of Islam. The meaning of the two testimonies in another narration of the hadîth recorded also by Al-Bukhâry with this wording, **"(The religion of) Islam is based on five (pillars): testifying faith in Allâh and His Messenger; establishing...etc."**[1]

Imam Muslim also recorded another narration with this wording, **"(The religion of) Islam is based on five (pillars): to testify one's faith in the Oneness of Almighty Allâh..."** Another narration for Imam Muslim also reads, **"(The religion of) Islam is based on five (pillars): to worship Allâh and disbelieve in all others."**[2]

This indicates that having faith in Allâh and His Messenger represents the core of Islam as concluded in the previous hadîth.

Status of Prayer (Salât) in Islam

There are many Prophet's hadîths indicating that whoever abandons the prescribed prayers is not considered a Muslim. Imam Muslim recorded in his Sahîh that Jâbir (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"Abandoning Prayer is the barrier between a Muslim and infidelity and atheism."**[3]

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(1) Recorded by Al-Bukhâry in *Tafsir* (Interpretation); hadîth no. (4514)

(2) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (16/19-20).

(3) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (82/134).

In a hadîth reported by Mu'adh (may Allâh be pleased with him), the Prophet (peace be upon him) said, **"Islam is the apex of everything and Prayer is its pillar."**[1]

This hadîth is a simile comparing the status of Prayer in Islam to that of a tent post, where the tent would definitely be ruined if the post collapsed.

'Umar bin Al-Khattâb (may Allâh be pleased with him) said, "He who abandons Prayer has nothing at all to do with the religion of Islam." [2]

The Prophet's Companions Sa'd and 'Aly bin Abî Tâlib (may Allâh be pleased with both of them) said, "He who abandons Prayer would have disbelieved in Islam."[3]

'Abdullâh bin Shaqîq said, "Companions of the Prophet (peace be upon him) did not count any act as leading one to disbelieve in Islam except abandoning the prayer."[4]

Ayyûb As-Sikhtyany said, "Abandoning Prayer is undoubted blasphemy." This very opinion was adopted by a group of early as well as later scholars, including Ibn Al-Mubârak, Imam Ahmad and Ishâq. Ishâq said that there was a consensus among all scholars on this view.

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith); hadîth no. (2616) as a good authentic hadîth; also recorded by Imam Ahmad in his *Al-Musnad*, vol. 5, pp. 231, 237.

(2) Recorded by Imam Mâlik in his *Al-Muwatta'* in *Kitâb At-Tahârah* (Book on Purity); hadîth no. (53)

(3) Recorded by Ibn Abî Shaybah in 11/47 and 49

(4) Recorded by Ibn Abî Shaybah in 11/47 and 49

Muhammad bin Nasr Al-Marwazy said, "This opinion is the same adopted by the majority of the scholars of hadîth.

A group of scholars adopted the view that he who intentionally abandons any of the five pillars of Islam would make himself a disbeliever. This view is attributed to Sa'îd bin Jubayr, Nafi', and Al-Hakam in addition to being in a narration attributed to Imam Ahmad as adopted by some of his followers. Ibn Habîb, from the Mâliki School of Jurisprudence adopted the same view.

To prove the blasphemy of whoever abandons Prayer, Imam Ahmad and Ishâq quoted the incident of Satan's blasphemy due to his refusal to prostrate himself before Adam. They (Imam Ahmad and Ishâq) commented, "What then would be the case with prostrating oneself before Allâh, Who is greater than Adam?"

Abû Huryrah (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"If one recites a Qur'ânic verse on prostration and then prostrates oneself before Allâh, Satan will cry and say, 'Woe on me! This descendant of Adam was commanded to prostrate himself and he obeyed, for which he will be admitted to Paradise. But as I was commanded to prostrate myself and I did not obey, I would be admitted to enter Hellfire.'"**[1]

The hadîth at hand, as reported by Ibn 'Umar, proves that if there is a group of various elements under one parent, whereby that parent is not necessarily ruined by the absence of some elements. To clarify this, scholars made a simile between Faith and a tree that has different

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[1] Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith); hadîth no. (81/133)

branches. If some branches disappear or fall down, the mother would still carry the name of tree, even though some of its branches are missing. Allâh has shown this very simile in the Qur'ân, where He said,

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴾ [إبراهيم ٢٤]

which means, **"Seest thou not how Allâh sets forth a parable? A goodly Word like a goodly tree, whose root is firmly fixed, and its branches (reach) to the heavens. It brings forth its fruit at all times by the leave of its Lord."** (Ibrâhîm, 14:24-25)

The "Word" given in this parable is the rectification of the Oneness of Almighty Allâh, while the "roots" stand for the faith deeply rooted in the believers' hearts; the "fruit" representing the believers' good deeds.

The Prophet (peace be upon him) set forth a similar parable when he compared the believing Muslim to a date palm, [1], which would continue carrying the name of "date palm tree" even if some of its branches fell down.

Jihâd (Holy War) and the Pillars of Islam

Although Jihâd is the best deed, it is not mentioned in the hadîth at hand, as reported by Ibn 'Umar (may Allâh be pleased with both of them). Mu'adh bin Jabal (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"Islam is the apex of everything**

[1] Recorded Al-Bukhary in *Kitâb Al-'Ilm* (Book on Knowledge); hadîth no. (61) and (63); also recorded by Muslim in Attributes of the Hypocrites, hadîth no. (2811).

and Prayer is its pillar, and Jihâd is the highest point of its structure."[1]

This means that Jihâd is not one of the pillars on which Islam is based due to the following:

First: The majority of scholars agree that Jihâd is a collective duty and not an individual duty like the five pillars of Islam.

Second: The obligation to practice Jihâd would not last till the Last Hour is established, as it would be cancelled after the advent of Jesus (peace be upon him) and the survival of Islam as the only religion on earth, when wars would come to an end. This is unlike the five pillars which are individual obligations to all believers who should adhere to them till they die or till the Last Hour is established.

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[1] Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith); hadîth no. (2616); also recorded by Imam Ahmad in his *Al-Musnad*, vol. 5, pp. 231, 237.

HADÎTH FOUR



HADÎTH FOUR

On the authority of Abû 'Abdur-Rahmân 'Abdullâh bin Mas'ûd (may Allâh be pleased with him) who said,

The Messenger of Allâh (peace be upon him) and he is the truthful, the believed, narrated to us, "Verily, each of you is brought together in his mother's womb for forty days in the form of a drop of fluid. Thereafter, it is a clinging object for a similar [period]. Thereafter, it is a lump looking like it has been chewed for a similar [period]. Thereafter, the angel is sent to him and he breathes into him the spirit. He is also commanded to issue four decrees: to record his sustenance, his life span, his deeds, and [whether he will be] unhappy [by entering Hell] or happy [by entering Paradise]. I swear by Allâh, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise until there is not between him and Paradise except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Hell and enter it. And certainly, one of you will definitely perform the acts of the people of Hell until there is not between him and Hell except an arm's length and then what has been recorded will overtake him and he shall perform the deeds of the people of Paradise and enter it." (Recorded by Al-Bukhâry and Muslim.)([1])

(1) Recorded by Al-Bukhâry in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 6594; also recorded by Muslim in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 2643/1

The authenticity of this hadîth has been agreed upon and accepted by the Muslim scholars.

Commentary on the Hadîth

"Verily each of you is brought together in his mother's womb for forty days in the form of a drop of fluid"

The explanation of this hadîth was narrated by the Prophet (peace be upon him) in another hadîth in which he said, "Verily, Allâh the Exalted, if He wills to create a slave, then the man has intercourse with the woman, and his water [semen] flows through all of the veins and parts in her, and on the seventh day, Allâh brings him forth in the [form] of all of his ancestors after Adam." Then he (the Prophet) recited,

﴿ فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ ﴾ [الانفطار ٨]

which means, **(In whatever form He willed, He put you together)** (Sûrat Al-Infitâr; 82:8)([1])

Ibn Mas'ûd said, "If the drop of semen reaches the uterus, it rushes to all the hairs and nails where it remains for forty days. Then it recedes to the uterus where it becomes a clinging object." Then he said, "This is the way you were brought together."

([1]) Recorded by At-Tabarâny, hadîth no. 19/290

The Prophet's saying "Then it is a clinging object for a similar [period]" eludes to the period of forty days, whereas the "clinging object" is a piece of thick, coagulated blood. Again, his saying "Thereafter, for a similar [period] it is a lump which looks like it has been chewed," refers to the period of forty days. "Lump" is used to mean a piece of flesh.

Thus, this hadîth shows that in a period of one hundred and twenty days, the fetus is transformed through three different stages. In the first forty days it is a nutfah (drops of fluid), then in the next forty days it becomes an 'alaqah (something which hangs or clings; thick coagulated blood), and the next forty days a mudgah (a lump of flesh). After this period of one hundered and twenty days, the soul is breathed into it, and these four things are written for it.

Allâh, the Exalted mentioned in many parts of the Qur'ân, the transformation of the fetus in these stages, such as His words,

﴿ يَا أَيُّهَا النَّاسُ إِن كُنتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُم مِّن تُرَابٍ ثُمَّ مِن نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ﴾

[سورة الحج ٥]

which means, **(O mankind! If you are in doubt about the Resurrection, then verily, We have created you (i.e., Adam) from dust, then from a nutfah (mixed drops of male and female sexual discharge, i.e., the offspring of Adam), then from a clot (a piece of thick coagulated blood) then from a little lump of flesh – some formed and some unformed (as in the case of miscarriage) – that We may make (it clear to you (i.e., to show you Our Power and Ability to do what We will)** (Sûrat Al-Hajj; 22:5)

These three stages (*nutfah*, *'alaqah*, and *mudghah*) are mentioned in various verses of the Qur'ân, while in other verses of the Qur'ân, additional stages are mentioned as well:

﴿ وَلَقَدْ خَلَقْنَا الإنسَانَ مِن سُلالَةٍ مِّن طِينٍ (١٢) ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَّكِينٍ (١٣) ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا العَلَقَةَ مُضْغَةً فَخَلَقْنَا المُضْغَةَ عِظَاماً فَكَسَوْنَا العِظَامَ لَحْماً ثُمَّ أَنشَأْنَاهُ خَلْقاً آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ الخَالِقِينَ (١٤) ﴾

[سورة المؤمنون ١٢-١٤]

which means, **(And indeed We created man [Adam] out of an extract of clay [water and earth]. Thereafter We made him [the offspring of Adam] as a nutfah [mixed drops of the male and female sexual discharge and lodged it] in a safe lodging [the womb of the woman]. Then we made the nutfah into a clot [a piece of thick coagulated blood], then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brougth it forth as another creation. So Blessed is Allâh, the Best of creators.)** (Al-Mu'minûn; 23:12-14)

In this verse, Allâh has mentioned seven stages of the creation of mankind before the soul is blown into the fetus.

The creation of the bones and flesh in the first days of the second period of forty days is mentioned in the hadîth of Hudhayfah bin Usayd. It was recorded in Sahîh Muslim on the authority of Hudhayfah bin Usayd that the Prophet (peace be upon him) said, **"When the *nutfah* passes forty-two nights in the womb, Allâh sends to it an angel who shapes it and creates its hearing, seeing, skin, flesh, and bones. Then he says, 'O Lord, is it a male or female?' Then your Lord decrees**

whatever He wills and the angel records it. Then he says, 'O Lord, what is its lifespan?' Then your Lord says whatever He wills and it is recorded by the angel. Then he says, 'O Lord, what will be its provision?' Then your Lord decrees what He wills and it is recorded by the angel. Then the angel leaves with the scroll in his hand. Nothing shall be added to what he ordered, nor shall anything be decreased."([1])

What is apparent from this hadîth demonstrates that the formation of the fetus and the creation of his hearing, sight, skin, flesh, and bones occurs during the beginning of the second period of the forty days. Thus it necessarily results that the flesh and bones are present during that second period of forty days.

Scientists and doctors are in agreement with this hadîth. They mention that the semen is of a buttery or foamy consistancy for six or seven days in the uterus. During this time the *nutfah* is formed without taking anything from the uterus. After which, however, the *nutfah* draws from it. Three days later (with possible variances of one day more or less) lines and points begin to form. Then, six days (the fifteenth day) from the time of fertilization, the blood penetrates all the tissue and it becomes an *'alaqah*. After this, the limbs begin to be clearly distinguished, spreading out one from the other due to the moisture of the bone marrow. Next, after nine days, the head separates from the shoulders and the limbs, and in some, even the tips of the fingers may be distinguished. The least amount of time possible for the formation of a male fetus is thirty days, whereas the usual is thirty-five, and it could take

(1) Recorded by Muslim in *Kitâb Al-Qadar* (Book on Destiny), hadîth no. 3/2645.

as long as forty-five days. There is no record of any abortion of a completely developed male in less than thirty days, nor of a female in less than forty.

This agrees with the hadîth of Hudhayfah bin Usayd with regard to the formation and development of flesh in the second period of forty days.

The Breathing in of the Soul

"The angel is then sent to him and he breathes into him the spirit. He is also commanded to issue four decrees."

This indicates that the blowing of the soul is delayed until after four months, when the period of 120 days has been completed. With regard to the blowing of the soul [into the fetus], it was narrated clearly from the Companions, that the soul is blown into the fetus after four months, as is understood from the apparent meaning of the hadîth of Ibn Mas'ûd.

Ibn Al-Mûsâyyib, when asked about the last ten days of the period of mourning for the widow when it was made to be four months and ten days; he answered saying, "During [these ten days] the soul is blown into the fetus. Imâm Ahmad said, "When the four months and ten days have been reached, in those ten days the soul is breathed into [the fetus] and he prays for him [his father].

The Writing of the Angel

With regard to the writing of the angel, the hadîth of Ibn Mas'ûd mentions that it also takes place after four months.

It is recorded by Al-Bukhâry and Muslim on the authority of Anas that the Prophet (peace be upon him) said, "Allâh placed the womb under the charge of an angel who says, **'O My Lord it is semen (*nutfah*)! O My lord it is a clot ('*alaqah*)! O My Lord, it is a lump of flesh (*mudgah*)! Then if Allâh wills to complete its creation, the angel says, 'O my Lord, is it a male or female? Is it unhappy [by entering Hell] or happy [by entering Paradise]? What are its provisions? What is its lifespan?' And the angel writes all of these matters while it is in the mother's womb."**(1)

The apparent meaning of this hadîth agrees with the hadîth of Ibn Mas'ûd. However, it doesn't mention the appropriation of the lifespan. (Both hadîths mention the appropriation of the lifespan. However, this hadîth differs from that of Ibn Mas'ûd in that it doesn't mention the deeds, therefore, I suggest changing the text to say, "deeds".) From the hadîth of Hudhayfah bin Usayd which was mentioned previously, it can also be established that this writing takes place during the beginning of the second period of forty days.

Muslim also recorded the hadîth of Hudhayfah bin Usayd with slightly different wording, that the Prophet (peace be upon him) said, **"After the *nutfah* is in the womb for forty or forty-five nights, the angel comes to it and says, 'O Lord, will it be unfortunate or fortunate?' And these matters shall be written. Then he says, 'O Lord, will it be a male or female?' And such shall be recorded. His actions, deeds, life span and provisions will then be recorded. Then**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Hayd* (Book on Mensturation) no. 318, and Muslim in *Kitâb Al-Qadar* (Book on the Divine Preordination), no. 5/2646.

the pages shall be folded up and there is no addition or subtraction from them."([1])

And in another narration in Muslim it is recorded, "The *nutfah* remains in the womb for forty nights. Then the angel appears before it. The angel says, "O Lord, is it a male or female?"

And in still another narration in Muslim, it says, "for forty-some nights."([2])

The most correct opinion in this matter, however, is that the writing takes place in the beginning of the second term of forty days, as is indicated by the hadîth of Hudhayfah bin Usayd.

In the hadîth of Ibn Mas'ûd, this writing was mentioned after the mudghah stage, and the conjunction, "*thumma*" (thereafter), is used in order not to break the pattern in mentioning the three stages of flesh and using the word "then" in order to in order not to break the maintaining of the three stages through which the fetus transforms: from being a *nutfah*, to being an *'alaqah*, to being a *mudghah*. Mentioning the three phases, one after another is more eloquent, and for this reason the phrase, "Thereafter, the angel is sent to him and he breathes into him the spirit" is delayed, and what is connected to it by the conjunction is advanced. Evidence for changing the order is given in the following verse,

(1) Recorded by Muslim *Kitâb al-Qadar* (Book on the Divine Preordination), no. 2/2644.

(2) Recorded by Muslim *Kitâb al-Qadar* (Book on the Divine Preordination), no. 4/2645.

﴿ الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ وَبَدَأَ خَلْقَ الإنسَانِ مِن طِينٍ (٧) ثُمَّ جَعَلَ نَسْلَهُ مِن سُلالَةٍ مِّن مَّاءٍ مَّهِينٍ (٨) ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِن رُّوحِهِ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ (٩) ﴾ [سورة السجدة ٧-٩]

which means, **(Who made everything He has created good and He began the creation of man from clay. Then He made his offspring from semen of despised water [male and female sexual discharge]. Then He fashioned him in due proportion, and breathed into him the soul [created by Allâh for that person]; and He gave you hearing [ears], sight [eyes] and hearts. Little is the thanks you give!)** (As-Sajdah; 32:7-9)

In these verses, "*man*" is used to mean Adam (peace be upon him). It is known that his proportioning and the breathing of the soul into him, proceeded the making of his offspring from semen (despised water).

Writing the Previous Divine Preordinations

The writing, which is written for the fetus in the womb of his mother, is different from the fates of all creatures in creation which were previously written, as mentioned in the words of Allâh the Exalted,

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا إِنَّ ذَلِكَ عَلَى اللَّهِ يَسِيرٌ ﴾ [سورة الحديد ٢٢]

which means, **(No calamity befalls on the earth or in yourselves but it is inscribed in the Book on Decrees (Al-Lauh al-Mahfouth) before We bring it into existence. Verily, that is easy for Allâh.)** (Al-Hadîd; 57:22) 27

Just as it is recorded in Sahîh Muslim on the authority of 'Abdullâh bin 'Amr that the Prophet (peace be upon him) said, **"Verily Allâh has**

allocated the fates of all creation before the creation of the Heavens and the Earth by fifty years."([1])

And in the hadîth of 'Ubâdah bin As-Sâmat it is narrated that the Prophet (peace be upon him) said, **"The first which Allâh created was the pen. He said to it, write, so it wrote all that will exist until the Day of Judgement."**([2])

The texts which mention the previous writing stating the happy or sad state of individuals, is mentioned on the authority of 'Aly bin Abî Tâlib that the Prophet (peace be upon him) said, **"'There is no created soul but has his place written for him, either in Paradise or in Hellfire.' A man said, 'O Messenger of Allâh! Shall we depend (on this fact and give up work?)' He replied, 'No! Carry on doing good deeds, for everybody will find it easy to do (such deeds that will lead him to his destined place).' Then the Prophet (peace be upon him) recited,**

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى (٥) وَصَدَّقَ بِالْحُسْنَى (٦) فَسَنُيَسِّرُهُ لِلْيُسْرَى (٧)
وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى (٨) وَكَذَّبَ بِالْحُسْنَى (٩) فَسَنُيَسِّرُهُ لِلْعُسْرَى (١٠) ﴾

[سورة الليل ٥-١٠]

which means, **(As for him who gives [in charity] and keeps his duty to Allâh and fears Him, And believes in Al-Husnâ. We will make smooth for him the path of ease (goodness) But he who is a greedy,**

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(1) Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination) 2653/16

(2) Recorded by Abû Dawûd in *Kitâb as-Sunnah* (Book on Sunnah) no. 4700; also Recorded by At-Tirmidhî in *Kitâb At-Tafsîr* no. 3319, and Ahmad in his *Musnad* 5/317

miserly and thinks himself self-sufficient And belies Al-Husnâ. We will make smooth for him the path for evil.) (Al-Layl; 92:5-10)(1)

In this hadîth happiness or misery preceded their writing; it clarifies that fate is according to their deeds, and that each individual finds it easy to do the deeds for that which he was created, which in turn become the cause of happiness or misery.

Also, it is recorded in Al-Bukhâry and Muslim on the authority of 'Imrân bin Husayn who said, **"A man said, 'O Messenger of Allâh, are the People of Paradise known from the People of the Fire?' He (peace be upon him) said, 'Yes.' The man asked, 'So why do those who perform [good] deeds keep performing them?' He answered, 'Everyone will perform the deeds (or find easy to do such deeds) as will lead him to his destined place for which he has been created.'"(2)**

Results of Deeds Depend on One's Final Actions

"I swear by Allâh, other than Whom there is no God, certainly, one of you will definitely perform the deeds of the people of Paradise"

This indicates that [eternal] happiness or misery is based on one's final deeds. This meaning was narrated from the Prophet (peace be upon him).

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(1) Recorded by Al-Bukhâry in *Kitâb at-Tafsîr* (Book on Qur'ânic Exegesis) no. 4948; also Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination) 2647/9

(2) Recorded by Al-Bukhâry in *Kitâb at-Tawhîd* (Book on Allâh's Oneness) no. 7551; also Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination)

On the authority of Sahal bin Sa'ad, the Prophet (peace be upon him) said, "Verily the [results of] deeds depend upon the last actions."(1)

It is also recorded in Sahîh Muslim on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, **"Verily, a man will perform the deeds of the people of Paradise for a long time, then conclude his deeds with those of the People of the Fire. And a man will perform the deeds of the People of fire for a long time, and then conclude his deeds with the deeds of the People of Paradise."**(2)

On the authority of Anas, the Prophet (peace be upon him) said, "**There is no blame on you if you are not pleased with anyone until you see with what [deeds his life] is completed. For verily a man does righteous deeds for a long period or moment of his life, and if he died on it, he enters Paradise. Then, if he changes and does evil deeds, and even if he does it for a moment of his life and dies on it, he will enter the Fire then he changes and does righteous deeds."**(3)

And on the authority of 'Â'ishah (may Allâh be pleased with her), the Prophet (peace be upon him) said, "**A person does the deeds of the People of Paradise and it is written in the Book that he is from the People of Hell. Then if before his death he changes and does the deeds of the People of Fire and dies [while doing them] he will enter the Fire. And a person who does the deeds of the People of Hell while it is written in the Book that he is from the People of Paradise, if**

(1) Recorded by Al-Bukhâry *Kitâb ar-Raqâ'iq* (Book on Softening of the Hearts) no. 6493

(2) Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination) 2651/11

(3) Recorded by Ahmad in his *Musnad* 3/120; its relators are from the authentic relators according to Al-Majma' 7/211

before he dies, he changes and does the deeds of the People of Paradise and dies [doing them] he will enter Paradise.[1]

It was narrated by Sahl bin Sa'ad that "**Allâh's Messenger (peace be upon him) and the Mushriks**[2] **met each other in battle and started fighting. Amongst the companions of Allâh's Messenger was a man who would follow and kill with his sword any Mushrik found alone. They said, 'Nobody did his job (i.e., fighting) so properly today as that man.' Allâh's Messenger (peace be upon him) said, 'Indeed, he is one of the people of the [Hell] Fire.' A man amongst the people said, 'I shall accompany him [to watch what he does].' Then the [brave] man got wounded seriously and he hurried to die quickly. So he planted the blade of the sword in the ground directing its sharp end towards his chest in the middle of his chest. Then he leaned on the sword and killed himself. The man went to Allâh's Messenger (peace be upon him) and said, 'I testify that you are Allâh's Messenger (peace be upon him),' and narrated to him the story. Then Allâh's Messenger (peace be upon him) said, 'A man may do deeds that seem to the people as the deeds of the people of Paradise, while in fact, he is from the dwellers of the [Hell] Fire. Similarly, a person may do deeds that seem to the people as the deeds of the people of the [Hell] Fire, while in fact he is from the dwellers**

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(1) Recorded by Ahmad in his *Musnad* 6/107 and 108; its relators are from the authentic relators

(2) Mushriks: polytheists, pagans, idolaters, and disbelievers in the Oneness of Allâh and in His Messenger Muhammad (peace be upon him)

of Paradise. Verily, the [rewards of] deeds performed, depend upon the last actions.'"[1]

His words, "**that seem to the people,**" illustrate that the reality of the matter differs from its appearance, and that a bad end is a result of the secret plotting of that man which is unknown to others. Thus this hidden characteristic of performing evil deeds, necessitates an evil end at the time of death.

Similarly, a man might perform the deeds of the people of the [Hell] Fire, while inside him is a hidden trait of the people of Paradise. This trait might overtake him at the end of his life and facilitate a righteous ending for him.

The Pious Predecessors and Their Final Deeds

'Abdul-'Aziz bin Abî Rawâd said, "I visited a man at the time of his death. He was being prompted to say the testimony that there is no god but Allâh; at the end of which he said, 'I am a disbeliever in what you say' and thus died. Then I went to ask about him, and it turned out that he was an alcoholic." [Because of this] 'Abdul-'Aziz would say, "Beware of sins, for they were the cause of his fall."

Some of the Companions cried at the time of the Prophet's death, so he asked the reason. One said, "I heard the Messenger of Allâh (peace be upon him), saying, **"Verily Allâh the Exalted causes His creation to die in two ways. And he said, 'Those who are in Paradise, and those**

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[1] Recorded by Al-Bukhâry in *Kitâb ar-Raqâ'iq* (Book on Softening of the Hearts) no. 6493; also recorded by Muslim in *Kitâb al-Imân* (Book on Faith) 112/179

who are in the [Hell] Fire.'" And I don't know from [which category of death] I am."[1]

Due to this the Companions and those Pious Predecessors who came after them, were afraid for themselves from even the smallest deficiency; and their anxiety and apprehension would increase in order not to lead them to an evil end.

Sufyân's anxiety would increase from his previous actions and the possible ends of those actions, and he would cry and say, "I fear that I will be recorded in the mother of the book from among the miserable," and he would cry and say, "I fear that I will be deprived of my faith at the time of my death."

Mâlik bin Dînâr would spend all night tugging at his beard saying, "O My Lord, you know the inhabitants of Paradise from the inhabitants of the [Hell] Fire. From which of these two dwellings is Mâlik?"

The Prophet (peace be upon him) used to say often, "**O Changer of the Hearts, make my heart firm upon Your religion. The Companions said, 'O Messenger of Allâh (peace be upon him), we have believed in you and what you have brought. Do you fear for us?' He answered, 'Yes. Verily, the hearts are between two of Allâh's fingers and He turns them any way He wills.'"**[2]

Muslim recorded from the hadîth of 'Abdullâh bin 'Amr, who said, "I heard the Messenger of Allâh (peace be upon him) saying, **"Verily the**

(1) Recorded by Ahmad in his *Musnad* 4/176, 177

(2) Recorded by At-Tirmidhy in *Kitâb al-Qadar* (Book on Divine Preordination) 2140; also recorded by Ahmad in his *Musnad* 3/112, 257

hearts of the sons of Adam are all between the two fingers from the fingers of the Most Merciful [Allâh], Magnified and Glorified be He, and he turns them anyway He wills." Then the Messenger of Allâh (peace be upon him) said, **"O Allâh, the turner of the hearts, turn our hearts towards your obedience."**([1])

`O Allâh! Forgive us our sins, and remove the anger from our hearts, and save us from the temptations that lead us astray as long as we are alive.

(1) Recorded by Muslim in *Kitâb al-Qadar* (Book on Divine Preordination); no. 17/2654.

HADÎTH FIVE



HADÎTH FIVE

It was narrated on the authority of the Mother of the Believers, Umm 'Abdullâh, 'Â'ishah (may Allâh be pleased with her), who said,

"The Messenger of Allâh (peace be upon him) said, 'Whoever introduces anything into this matter of ours that is not from it shall have it rejected.'"[1] (Recorded by Al-Bukhâry and Muslim.)

In another version in Muslim, this hadîth states, **"Whoever does an act that is not in accord with Our matter will have it rejected**."

The Importance of the Hadîth

This hadîth is an important principle of Islam. Just as this hadîth states that actions are judged by intentions is a scale for what is hidden in the deeds, similarly, this hadîth is a scale for what is apparent from them. For any deed that is not for the sake of seeking Allâh's Face, Exalted be He, there is no reward for its doer. Similarly, any act which is not according to Allâh's and the Prophet's order is rendered fruitless and returned to the doer. Whoever innovates something in the religion that Allâh and His Prophet have not ordered. Then it has nothing to do with the religion. This point is also mentioned in the hadîth of 'Irbâd bin Sâriyah, who reported that the Prophet (peace be upon him) said, **"Whoever from you who lives after me will see many differences, so keep to my *sunnah* and the *sunnah* of the Rightly Guided Caliphs. Whoever is after me, bite it firmly with your molars [hold tight to it], and avoid all newly introduced matters, for verily, every newly**

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sulh* (Book on Peacemaking) no. 2697; also recorded by Muslim in *Kitâb Al-Aqdiyah* (Book on Judicial Matters) 1718/18

introduced matter is an innovation, and every innovation is misguidance."

The Prophet (peace be upon him) used to say in his preaching, "Verily the truest of speech is the Book on Allâh, and the best guidance is the guidance of Muhammad (peace be upon him) and the most evil of affairs are the newest of them."([1]) We will delay the discussion of innovations until the hadîth of 'Irbâd describes it. Here, however, we shall discuss those deeds which are not according to the order of the Legislator (Allâh).

Commentary on the Hadîth

The literal meaning of this hadîth indicates that every deed which is not in accordance with Allâh's matter [order] is rejected. The meaning which is implied therefrom, is that every act which is accordance with Allâh's matter is accepted.

The definition of "matter" in this context is His Religion and Laws. Thus, it means that anyone whose actions are outside Allâh's laws, or not conforming to them are rejected.

"Not in accord with our matter..."

This indicates that the deeds should all fall under the rules of *Sharî'ah*, by which they are judged according to its orders and prohibitions. Whosoever's deeds run in accordance with these rules, are accepted, and whoever's deeds are outside of them, are rejected.

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(1) Recorded by Muslim in Kitâb al-Jum'ah (Book on Friday Prayers) 867/43

Classifications of Deeds

Deeds fall into two categories: acts of worship and transactions. As for the acts of worship, whatever is completely outside of Allâh and His Messenger's rulings, is rejected, and its doer falls under Allâh's words,

﴿ أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُم مِّنَ الدِّينِ مَا لَمْ يَأْذَن بِهِ اللَّهُ ﴾ [سورة الشورى ٢١]

which mean **(Or have they partners with Allâh (false gods) who have instituted for them a religion which Allâh has not ordained?)** (Ash-Shûrâ; 42:21)

Thus, whoever tried to draw near to Allâh by acts of devotion that Allâh and His Messenger did not order, then his deeds are worthless and thrown back upon him. This is similar to the state of those who were whistling and clapping around the House [of Allâh], as well as those who worshipped Allâh by listening to music, dancing, etc. These are from the innovations which were not ordained in their entirety by Allâh and his Prophet by which to worship Allâh.

Not all ways by which one draws closer to Allâh are unconditionally considered acts of worship. The Prophet (peace be upon him) saw a man standing in the sun; so he asked about him. It was said that the man made a vow to stand and not sit, and not take shade, and to fast. So the Prophet (peace be upon him) ordered him to sit, and take shade and to complete his fast. Thus, the Prophet (peace be upon him) didn't make his standing and exposure to the sun acts of worship which should be fulfilled with his vow, despite the fact that standing is an act of worship in other contexts, such as prayer, the call to prayer, and the supplication on 'Arafât and exposure to the sun as an act of worship for the pilgrim. This indicates that what is considered an act of worship in

one situation is not an act of worship in all situations. Rather, acts of worship must follow what came in the *shari'ah* in their proper situations.

As far as one who performed an act which was originally prescribed, and is an act of worship, and then added to it what is not prescribed, or fails to fulfill what was prescribed, then that is also contrary to the *shari'ah* to the extent of its deficiency or addition. In this case, is his act rejected from its origin or not? In this case, one neither says that it is rejected, nor accepted. Rather, the matter must be looked into further. If what was not fulfilled was from the parts of the deed or the conditions which necessitate its invalidity according to *Sharî'ah*, (such as one who did not fulfill the conditions of purity for prayer, though he was able to do so, or where a person failed to fulfil one *rukû'*([1]), or prostration or with tranquility in it, then that act is rejected, and he must repeat it if it was an obligatory act. If however, what was not fulfilled does not necessitate the invalidity of the act, such as whoever did not pray in congregation for those whom it is required that they do so, and did not make it a condition, then it is not said in this case that his act is rejected from the origin. Rather, it is deficient.

If he added to the prescribed deed what is not prescribed, then his action is rejected, meaning that it is not an act of worship, and he does not receive a reward for it. However, sometimes, the act will be invalidated from the origin, so that it is rejected. For example, one who added a rak'ah intentionally to the prayer. Sometimes it does not invalidate it, and does not render it rejected from its origin, such as one

(1) *Rukû'*: bowing of the torso from the waist in prayer

who performed ablution by washing each limb four times, or fasted during the night along with the day and connected his fasts.

Concerning transactions, such as contracts or their breaching, etc., whatever was changed in the religion is prohibited by *Sharî'ah*, such as making the penalty for adultery a monetary one, etc.; and is rejected from its origin. Clarifying this point, the Prophet (peace be upon him) said to one who asked him, **"My son oppressed so-and-so, and he committed adultery with his wife; so I ransomed him [from the punishment] with one hundred sheep and a servant."** So Allâh's Messenger (peace be upon him) said, **"The one hundred sheep and the servant are to be returned to you, and your son is to be scourged with one hundred lashes and sent into exile for one year."(**[1]**)**

([1]) Recorded by Al-Bukhâry in *Kitâb Ash-Shurût* (Book on Conditions) nos. 2724, 2725; also Recorded by Muslim in *Kitâb al-Hudûd* (Book on Legal Punishments) 1698/25

HADÎTH SIX



HADÎTH SIX

It was narrated on the authority of Abû 'Abdullâh An-Nu'mân bin Bashîr (may Allâh be pleased with them) who said, "I heard the Messenger of Allâh (peace be upon him) saying,

That which is lawful is clear, and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters about which not many people are knowledgeable. Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Verily, every king has a sanctuary, and Allâh's sanctuary is His prohibitions. In the body there is a piece of flesh which, if it is sound, all of the body is sound, and which, if it is diseased, all of the body is diseased. This part of the body is the heart."(1) (Recorded by Al-Bukhâry and Muslim).

Explanation of the Hadîth

"That which is lawful is clear, and that which is unlawful is clear and between the two of them are doubtful [or ambiguous] matters"

The meaning of this is that the completely permissible is clear. There is no confusion in it. Similarly, the completely prohibited is clear. However, between these two matters are matters about which it is difficult for many people to distinguish between the permissible and the

(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 52; also recorded by Muslim in *Kitâb Al-Musâqâh* (Book on Share Cropping) 1599/107

prohibited. As for those who are firmly grounded in knowledge, there is no confusion for them and they can easily distinguish between the two.

Examples of the completely permissible are eating wholesome crops, fruits and meat, drinking wholesome drinks, and wearing what one needs from cotton, linen, wool, or fur. Also included is marriage, and taking slaves, and other things obtained by a valid contract such as a sale, inheritance, gift or booty.

Examples of the completely prohibited are eating animals, which were dead before being slaughtered, their blood, or pork. Also prohibited is drinking alcohol, marriage between prohibited relations, wearing silk for men, earning what is unlawful such as interest, gambling, and the price of what is not permissible to be sold, as well as taking wealth which was stolen, or taken unjustly, etc.

Ambiguous matters, however, include eating some things about which scholars differed with regard to their permissibility or prohibition. Examples are eating things such as horses, mules, and donkeys, or lizards; drinking the juice of pressed grapes which causes intoxication in large quantities, and wearing lion skins, etc. Also, eating from earnings about which the scholars differed, such as *Al-'Aynah and Tawarruq* (a type of sales transaction which resembles interest), are considered ambiguous matters. Ahmad, Ishâq and other great scholars explained the meaning of the ambiguous matters with this meaning and similar examples,

Allâh, the Exalted sent down upon His Prophet the Book, and clarified in it for the Muslim nation all that was required for them to

know regarding the permissible and the prohibited, such as is mentioned in Allâh's words which says,

﴿ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَاناً لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَى لِلْمُسْلِمِينَ ﴾

[سورة النحل ٨٩]

which means, **(And We have sent down to you the Book (The Qur'ân) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allâh as Muslims))** (An-Nahl; 16:89)

Mujâhid and others said that this refers to everything ordered or prohibited. Also, Allâh the Exalted said in the end of the Chapter of An-Nisâ' (Women) in which Allâh clarified many of the rulings related to finances and women with saying,

﴿ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾ [سورة النساء ١٧٦]

which means **([Thus] does Allâh make clear to you [His Law] lest you go astray. And Allâh is the All-Knower of everything.)** (An-Nisâ'; 4:176)

And Allâh says,

﴿ وَمَا لَكُمْ أَلاَّ تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ ﴾ [سورة الأنعام ١١٩]

which means, **(And why should you not eat of that [meat] on which Allâh's Name has been pronounced [at the time of slaughtering the animal])** (Al-An'âm; 6:119)

And He said,

﴿ وَمَا كَانَ اللَّهُ لِيُضِلَّ قَوْماً بَعْدَ إِذْ هَدَاهُمْ حَتَّى يُبَيِّنَ لَهُم مَّا يَتَّقُونَ ﴾

[سورة التوبة ١١٥]

which means, **(And Allâh will never lead a people astray after He has guided them until He makes clear to them as to what they should avoid...)** (At-Tawbah; 9:115)

He charged the Prophet with clarifying the difficult aspects of the revelation by saying,

﴿ وَأَنزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ ﴾ [سورة النحل ٤٤]

which means, **(And We have also sent down unto you [O advice Muhammad (peace be upon him)] the dhikr [reminder and the (i.e. the Qur'ân)], that you may explain clearly to men what is sent down to them, and that they may give thought.)** (An-Nahl; 16:44)

The Prophet was not allowed to die until the religion was completed, and for this reason it was revealed to him on Mount 'Arafât a short time before his death by saying,

﴿ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الإِسْلامَ دِيناً ﴾

[سورة المائدة ٣]

which means, **(...This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as your religion...)** (Al-Mâ'idah; 5:3)

And the Prophet (peace be upon him) said, "**Certainly, I have left you upon a matter that is very clear, such that its night is [as clear] as its day. No one strays from it after me except the one who is destroyed.**"(1)

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(1) Recorded by Ahmad in his *Musnad*, hadîth no. 4/126 and its narration is authentic (sahîh)

Overall, Allâh and his Prophet did not leave any permissible matter except after clarifying it, nor any prohibited matter except after clarifying it. However, some matters are clearer in their clarification than others. Thus, there remains no doubt in the matters which were clarified and well known, or known in the religion by necessity, leaving no excuse for anyone to be ignorant of them in any land where Islam is prevalent.

Reasons for Differing in Permissibility and Prohibition

Differing among the scholars occurred on issues which were clarified on a smaller scale, such as what was well known among one particular group of scholars who arrived at a consensus regarding their permissibility or prohibition, but might be unknown to others, as well as what did not become known among the scholars of *Sharî'ah* who differed in their permissibility and prohibition.

Among those reasons for differences is that there might be unknown facts, which were related by only a few people, and thus did not reach all the people of knowledge. Also, there could be two texts that are related to one subject, one of which states its permissibility and the other its prohibition. Thus, one of the two texts reaches one group and not the other, so they hold fast to that which reached them. Or when both texts reach one who does not know their history, he might refrain from giving a ruling due to his lack of knowledge as to which one is being abrogated. Similarly, there may be differences on that in which there is no clear text, drawn from generalities, the inferred meaning, or analogy, causing considerable differences in the understanding of scholars.

Differing also occurs in that in which there is an order or prohibition. This is because the understanding of scholars differs with

regard to whether the order carries the weight of obligation or recommendation; or in the case of prohibitions, whether it is to be considered an absolute prohibition or abhorrence.

There are other causes of differing than those we have mentioned. Despite that, it is necessary there be a scholar that in the Muslim nation whose speech is in accordance with the Truth, to be the one knowledgeable on that ruling though it is ambiguous to others. [The scholars of] the Muslims will not agree/reach consensus on falsehood, and the people of falsehood will not overcome the people of truth, and the truth will never be restrained and unimplemented in all cities and times. For this reason, the Prophet (peace be upon him) said that ambiguous matters are, "**matters about which not many people are knowledgeable.**" This indicates that while some people know them, it will be ambiguous to those who don't know the ruling, but not ambiguous in itself. And this is the reason which leads to the ambiguity of certain matters for many scholars.

Meaning of Doubtful Matters

Imâm Ahmad explained doubtful matters as being in a position between permissible and prohibited, meaning the completely permissible and completely prohibited. He said, "Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion," and he explained it as sometimes a mixing between the permissible and the prohibited.

Thus ambiguous matters, which are not clear as to whether they are permissible or prohibited for many people, are as the Prophet (peace be upon him) related. It could be clear to some people that it is

permissible or prohibited due to his greater knowledge. The words of the Prophet (peace be upon him) indicate that there are some people who know the rulings of these ambiguous matters, while many do not.

"Thus, he who avoids these doubtful matters certainly clears himself in regard to his religion and his honor. But he who falls into the doubtful matters falls into that which is unlawful"

These words of the Prophet (peace be upon him) with regard to ambiguous matters divide mankind into two categories. This is either with regard to he for whom it is ambiguous and does not know the ruling, or to the one who knows the ruling and followed what his knowledge indicated to him, for this is a third category which was not mentioned because its ruling is clear. This category is the best of the three categories, because he knew the ruling of Allâh in those matters which were ambiguous to people and followed his knowledge in that. Those who didn't know Allâh's ruling on a matter form two categories:

- **First Category:** one who avoided these ambiguities because they were unknown to him and thus he clears himself for his religion and his honor. The meaning of "he clears himself" here is that he seeks to be free from deficiency and dishonor in his religion and honor.

The wording of the hadîth is either a commendation or rebuke for man, and what happens to him by mentioning the good is a commendation and by mentioning the bad is a rebuke. This could sometimes be in man's self, his ancestors, or his family. So he who avoids ambiguous matters has protected his honor from rebuke and dishonor, which falls upon the one who does not avoid it. In this is evidence against whoever committed one of the ambiguous matters and

exposed himself to blame and defamation. This meaning was mentioned by some of the Pious Predecessors who said, "Whoever exposed himself to suspicion should not blame whoever thought badly about him." The hadîth also indicates the praiseworthiness of seeking to clear one's honor and religion.

- **Second Category:** For whomever falls into ambiguous matters that are unknown to him as such, and did something which people think ambiguous with his knowledge that it is permissible in itself, then there is no sin upon him from Allâh in that. However, if he fears that people will defame him because of it, in this case, to clear one's honor, by leaving it would be better. This is as the Prophet (peace be upon him) said to one who saw him standing with a woman unknown to the viewer, **"She is [my wife] Safiyyah bint Huyay."**[1]

"But he who falls into the doubtful matters falls into that which is unlawful"

Concerning the one who commits a doubtful matter, while it is ambiguous to him, the Prophet (peace be upon him) stated that he has fallen into that which is unlawful. This explanation has two meanings:

- That his committing a doubtful matter while it is ambiguous to him is a step towards committing what is unlawful and what he knows as unlawful in steps and indulgence. In the hadîth, **"And whoever bravely indulges in these [unclear] doubtful things, is likely to commit what is clearly**

[1] Recorded by Al-Bukhâry in *Kitâb Al-I'tikâf* (Book on I'tikâf) no. 2038, 2039; also Recorded by Muslim (2175) from the hadîth of Safiyyah

illegal."[1] The Prophet (peace be upon him) said, **"He who mixes with doubt is likely to commit tyranny,"** meaning that he comes close to committing the completely prohibited. Tyranny is to advance without fear of anything or anyone.

- The second meaning is that whoever advance towards something which is ambiguous to him does not see whether it is permissible or prohibited, thus, and cannot be sure that the matter itself is permissible, and may fall into the prohibited without knowing that it is unlawful.

Allâh's Sanctuary

"Like the shepherd who pastures around a sanctuary, all but grazing therein. Verily, every king has a sanctuary, and Allâh's sanctuary is His prohibitions."

This is a parable which the Prophet (peace be upon him) used for whomever falls into ambiguous maters, for it brings him closer to falling into what is absolutely unlawful. Thus, the Prophet (peace be upon him) compared the prohibitions to a sanctuary which is guarded by the king, who prevents others from coming close to it.

The Prophet (peace be upon him) created a protected sanctuary twelve miles around his city. No trees from it were to be cut, nor game hunted. 'Umar and 'Uthmân protected places for the fodder of camels given in charity. Similarly, Allâh the Exalted forbid transgressing His

(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Transactions) no. 2051

prohibitions and prevented His slaves from coming close to them, and called them Allâh's boundaries, saying,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَقْرَبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴾

[سورة البقرة ١٨٧]

which means, **(These are the limits (set) by Allâh, so approach them not. Thus does Allâh make clear His ayât (proofs, evidences, lessons, signs, revelations, verses, laws, legal and illegal things, Allâh's set limits, orders, etc.) to mankind that they may become the pious.)** (Al-Baqarah; 2:187)

This clarification defined what he made permissible for them and what he prohibited to them, so that they wouldn't come close to the prohibited or go beyond the permissible. This is what He said in another verse that reads,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

[سورة البقرة ٢٢٩]

which means, **(These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the wrong-doers.)** (Al-Baqarah; 2:229)

Allâh made he who pastures around the sanctuary or close to it capable of entering it and grazing therein. For this reason, whoever goes beyond the lawful and falls into doubtful matters has come as close as possible to the unlawful. What is more natural than mixing with the absolutely unlawful and falling into it? This is a warning that one should

stay far away from prohibited deeds and keep a barrier between them and himself.

Abud-Dardâ' said, "Complete piety is that the worshipper should fear Allâh until he fears Him in even the most minute of matters, even to the extent that he leaves some of those things which he views to be lawful, fearing that they might be unlawful. In doing so, he makes a veil between himself and what is unlawful."

This hadîth is used as evidence by those who take the view of prohibition of what leads to the unlawful, and the prohibition of all means to the unlawful. This is also indicated by the principles of *Sharî'ah*, which prohibit even small amounts of substances which require large amounts to intoxicate. It is also demonstrated by the prohibition against unrelated men and women being alone together, and prayer after the dawn and after *'Asr* [1] in order to stop what could lead to praying at the time of sunrise and sunset, and preventing the one who is fasting from sexual foreplay, if it would stir his passions.

Soundness of the Heart

"In the body there is a piece of flesh which, if it is sound, all of the body is sound, and which, if it is diseased, all of the body is diseased. This part of the body is the heart."

This indicates that soundness of the actions of the worshipper's limbs and his staying far from the unlawful, and avoiding what is doubtful, is according to the soundness of his heart. For if his heart is sound, empty of all except love for Allâh, and fear of falling into what He hates, then all of the actions of the body will be sound. This will cause one to stay

(1) *'Asr*: the late afternoon

far from all unlawful deeds, and avoid what is ambiguous in order to avoid falling into the unlawful. If the heart is corrupt, controlled by following its desires and what it loves, regardless of Allâh's hate for that, all of the actions of the body will also be corrupt, and it will be spurred on toward all sins and ambiguities according to following the desires of the heart. For this reason, the only heart which is accepted by Allâh is that which is sound. As Allâh says,

﴿ يَوْمَ لاَ يَنفَعُ مَالٌ وَلاَ بَنُونَ (٨٨) إِلاَّ مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ (٨٩) ﴾

[سورة الشعراء ٨٩]

which means, **(Except him who brings to Allâh a clean heart [clean from Shirk (polytheism) and nifâq (hypocrisy)])** (Ash-Shu'arâ'; 26:89)

The sound heart is free of all vice and hated deeds. It is empty of all except love of Allâh and what Allâh loves, and fear of Allâh and fear of all which takes him far from Him. Al-Hasan said to a man, "Remedy your heart. For Allâh's desire for man is the soundness of his heart."

The meaning of this is the soundness of their hearts; and there is no soundness of heart until there rests in it the knowledge of Allâh, and His greatness, and love for Him, and fear of Him, and hope in Him, and the dependency upon Him, and with these things it is filled.

Soundness of the Limbs

Soundness of the actions of the heart causes soundness of the actions of the limbs. If the heart is sound, and desires nothing except Allâh and what He desires, the limbs will do nothing except what Allâh

desires. They will hurry to what pleases Him, and halt from what He hates, and what one fears that He might hate, even if he is not sure of it.

Al-Hassan (may Allâh be pleased with him) said, "I have not looked with my eyes, nor pronounced with my tongue, nor beaten with my hand, nor risen to my feet until I see whether it is for obedience or disobedience. If it is out of obedience, then I proceed, and if for disobedience, I hold back." Muhammad bin Al-Fadl Al-Balkhy said, "I have not taken a step during the last forty years for other than [the sake of] Allâh, the Exalted and Glorified. Further, it was said to Dawûd At-Tâ'iy when he went from the shade into the sun, "This is a mistake for which I am not sure how it will be recorded."

Those are a people that when their hearts were sound and for whom no desire for other than Allâh remained, the actions of their limbs also became sound, and they did not move except for the sake of Allâh, the Exalted and Glorified, and for what pleased Him. And Allâh knows best.



HADÎTH SEVEN



HADÎTH SEVEN

Abû Ruqayyah Tamîm bin 'Aws Ad-Dâry (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

"Religion is *nasihah*."[1] The people said, "To whom?" The Prophet (peace be upon him) replied, "To Allâh and to His Book, and to His Messenger and to the Leaders of the Muslims and to the common folk of the Muslims." (Recorded by Muslim)[2]

Importance of the Hadîth

This hadîth is one of the hadîths upon which *fiqh* focuses. Al-Hafizh Abû Nu'aym said, "This hadîth has a great position."

Admonition in the Sunnah

Admonition to Muslims, is found in many hadîths. In some there is advice to their rulers, and in some, advice of the rulers to their subjects.

1. Admonition to Muslims in general

On the authority of Jarîr bin 'Abdullâh, who said, "I swore my allegiance to the Prophet (peace be upon him) to perform the prayers, and pay *zakâh*." In this hadîth, the counsel is for all Muslims.[3] Also, it was related on the authority of Abû Hurayrah, who narrated that the Prophet (peace be upon him) said, **"The rights of the believer upon the believer**

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(1) *Nasihah*: Advice, admonition, or council

(2) Recorded by Muslim in Kitâb al-*Imân* (Book on Faith) 55/95

(3) Recorded by Al-Bukhâry in *Kitâb Mawâqît As-Salâh* (Book on the Prayer Times) no. 524; and in Muslim in *Kitâb Al-Imân* (Book on Faith) 52/97

are six," and from these six, he mentioned, **"if he asks for your advice, you advise him."**(1)

2. Admonition to those in authority

It was narrated on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, **"Verily Allâh is pleased with you for three matters and displeased with you concerning three matters. He is pleased with you for worshipping Him and not ascribing any partner to Him, for clinging to the cord of Allâh and not dividing, and for being mutually sincere with those whom Allâh has put in charge of your affairs..."**(2)

3. Admonition to those in authority over their subjects

It was narrated on the authority of Mughaffal bin Yasâr that the Prophet (peace be upon him) said, **"There is no person to whom Allâh gives authority over others and who does not look after them in a sincere manner that he will not even get the scent of Pardise."**(3) Allâh mentioned in His Book that the Prophets (peace be upon them) advised their people, as is related about Nûh (Noah) and Sâlih.

The Prophet (peace be upon him) stated, "**Religion is *nasihah.*"** This saying indicates that *nasihah* includes the branches of *Islam*, *imân*, and *ihsân* which were mentioned in the hadîth of Gabriel (peace be upon him), as they were all termed to be a "religion". Correct admonition

(1) Recorded by Muslim in *Kitâb As-Salâm* (Book on Greetings) 2162/5

(2) Recorded by Al-Bukhâry in *Al-Adab Al-Mufrad*, no. 442; also recorded by Ibn Hibbân in his *Sahîh* no. 3388

(3) Recorded by Al-Bukhâry in *Kitâb Al-Ahkâm* (Book on Rulings) no. 7150; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 142/229.

necessitates performing what He has made mandatory in the most complete fashion possible, which is ihsân. Thus, admonition is not complete without it, which does not come without the mandatory complete love and appreciation. This requires effort to draw close to Him by performance of supererogatory acts of obedience, and leaving the unlawful and disliked.

Al-Khatâby said, "*nasihah*" is a word that expresses a sentence; it the desire for good for the one who is advised. He further said, "The linguistic root of "*nasihah*" means purity." This is in the same sense as, "Honey is purified from the wax."

Thus, the meaning of *nasihah* for Allâh is: The correctness of belief in His Oneness and sincerity of intention in His worship. The meaning of *nasihah* for His Book is faith in it and acting according to it. *Nasihah* for His Prophet is belief in his prophethood, and obeying him in what he ordered and prohibited. *Nasihah* for common Muslims is guiding them to what is for their benefit.

The Explanation of *Nasihah* (Admonition)

Nasihah is the heart's attention for an advised action regardless of the person. It is of two types: obligatory and supererogatory.

The *nasihah* which is obligatory in the sight of Allâh is the intense attention of the one giving advice for that which is advised in performing that which is obligatory and avoiding that which is prohibited.

The *nasihah* which is supererogatory is the preference of the love of Allâh over the love for oneself. For this reason, if one is faced with two matters, one for one's own sake, and the other for the sake of his Lord, he should begin with that which is for his Lord and defer that which is for himself.

The *nasihah* for His Book is the intense love and reverence for its positon, as it is the Speech of the Creator and the intense desire to understand it. It is also the intense care to reflect upon it, and to stop while reading it to find the meanings of what his Lord loves for him to understand about Himself, and to perform it for Him after he understands it.

The *nasihah* for the Prophet (peace be upon him) was to exert effort in his obedience, support and aid, and spend wealth if he desired and speed to his love. After the death of the Prophet (peace be upon him), it was the care to pursue his sunnah, revive his manners and ethics, honor his orders and perform them, and extreme anger and turning way from any who performed their religion away from his sunnah, and anger for whomever followed his sunnah for the sake of some earthly gain, even if he were devout by doing so. It is also love for whomever was one of his, such as his relatives, in-laws, *hijrah* support, or who accompanied him even one hour of the night or day for the sake of Islam and imitated him in his manners and dress.

The *nasihah* for the leaders [political and religious] of the Muslims, is love for their righteousness, guidance, justice, and desire that the Muslims unite under their leaders, as well as hate when Muslims divide because of them. It is also to be devout by obeying them in obedience to Allâh, and hating those who choose to rebel against them

and prefer to glorify themselves rather than show obedience to Allâh the Glorified and Magnificent.

The *nasihah* for Muslims is to love for them what you love for yourself, and to hate for them what you hate for yourself, and to feel mercy towards them. One should respect their elders, feel sad in their sadness, and feel happy in their hapiness even if it harms one in one's livelihood. This could happen by lowering prices when selling merchandise, even if this causes a loss in profit in his trade. Similarly, he should share their feelings regarding whatever harms them in general, and to feel happy with what benefits them, and to feel happy for their continual success, as well as supporting them against their enemies, and keeping all injury or ill away from them.

Some of the ways of *nasihah* to them are by keeping injury or ill from them, preferring the poor, educating the ignorant and returning with gentleness any of them who went astray from the truth in word or action, and being gentle with them in ordering righteousness and forbidding evil, and loving removal of their corruption, even if it causes harm to him in his life. Just as some of the Pious Predecessors said, "I wish that this creation obeyed Allâh, even if it required that my flesh be torn from my body."

Types of *Nasihah* (Admonition)

Among the types of admonition for the sake of Allâh and His Book and His Prophet, is that which is specific to scholars, such as returning the desires which lead one astray back to the straight path with the *Qur'ân* and *sunnah*, and clarifying the proofs against such desires. Similarly, it includes rejecting weak statements from the mistakes of the

scholars, while clarifying the evidence of the Qur'ân and Sunnah in answering them, as well as the clarification of what is correct from the Prophet's hadîths (peace be upon him), and what is not authentic by clarifying which narrators were accepted and those who were not, as well as clarifying the mistakes from the trustworthy narrators whose narrations were accepted.

Among the greatest types of admonition is to advise he who seeks consultation on his matters, just as the Prophet (peace be upon him) said, **"If one of you are asked by his brother for advice, advise him."**([1]) In some of the hadîths it is narrated that it is among the Muslim's rights upon the Muslim to admonish in his absence.([2]) The meaning of this is that if people speak badly about a man in his absence, the Muslim should support him and answer for him. If he later saw that person whom he defended in his absence, he should not mention it. For advising in someone's absence indicates the sincerity of the advisor's intention, rather than making that advice known in his presence, flattering him, yet cheating him in his absence.

The Manners of *Nasihah* (Admonition)

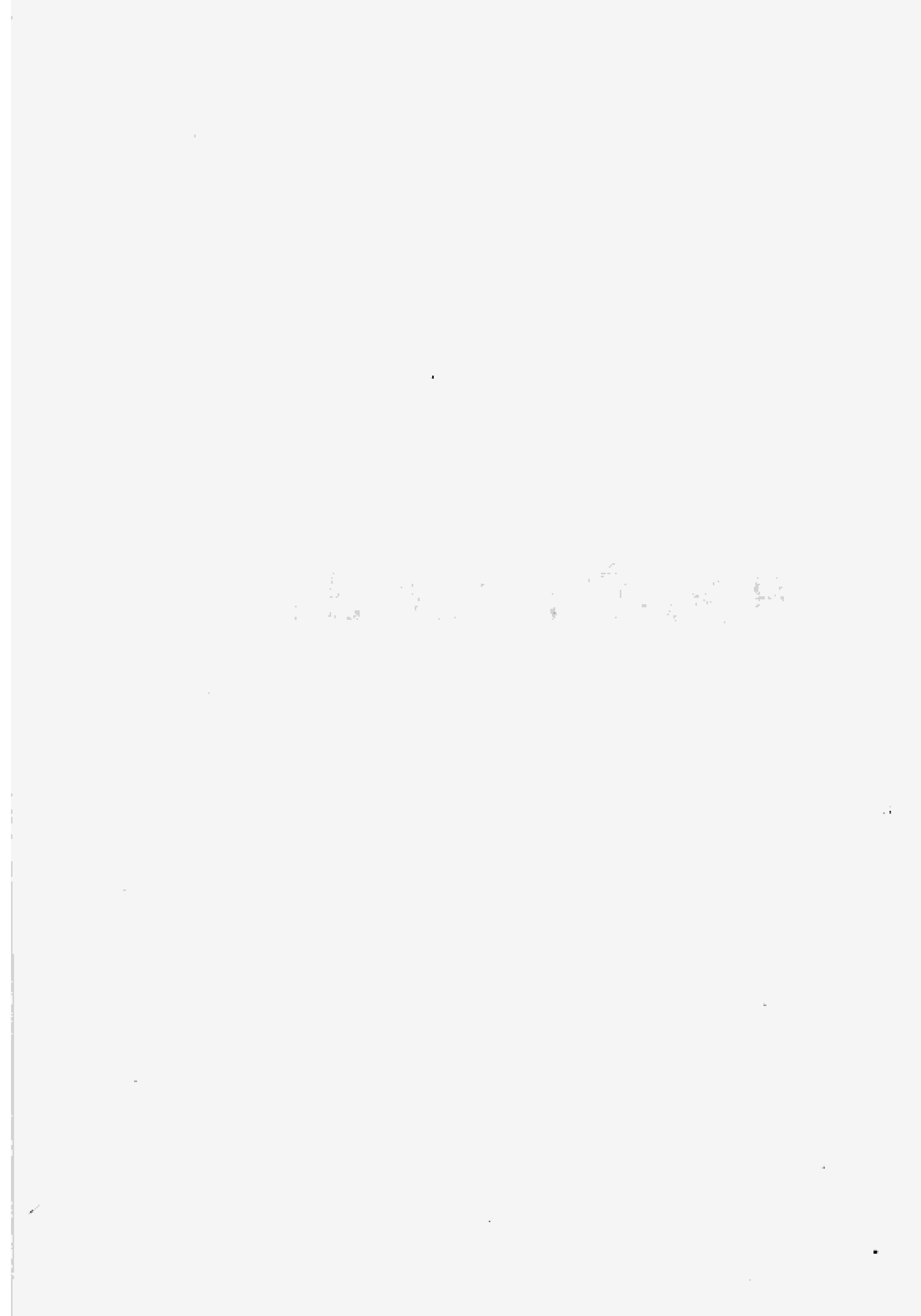
The Pious Predecessors were secretive when giving advice to anyone, to the extent that some of them said, "Whoever advised his brother regarding what is between them, it is advice. Yet whoever advised him in front of people, it is a reprimand."

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Adâb* (Book on Good Manners), no. 2737

(2) Recorded by At-Tirmidhy in *Kitâb Al-Janâ'iz* (Book on Funerals), no. 1917; also recorded by Ahmad 2/321

HADÎTH EIGHT



HADÎTH EIGHTH

On the authority of Ibn 'Umar (may Allâh be pleased with them), the Messenger of Allâh (peace be upon him) said,

> **"I have been ordered to fight against the people until they testify that there is none worthy of worship except Allâh and that Muhammad is the Messenger of Allâh, establish the prayer, and give the *zakâh*. Then, if they do that, their blood and wealth will be protected from me, except in accordance with the right of Islam. And their reckoning will be with Allâh, the Exalted."**[1]
> (Recorded by Al-Bukhâry and Muslim.)

The Inviolability of One's Life and Wealth

"Their blood and wealth will be protected from me"

This indicates that at the time of his statement, the Prophet (peace be upon him) was ordered to fight and kill whoever rejected Islam. This ocurred after his emigration to Madinah.

It is known that the Prophet (peace be upon him) would accept whoever came to him wanting to enter Islam, by their pronunciation of the two testimonies.[2] This alone was sufficient to make his blood inviolable and make him a Muslim. Because of this, people denounced Usâmah bin Zayd for killing someone who said, "There is no god but Allâh," just as he was about to kill him. And the Prophet (peace be upon him) was harsh in his criticism of him.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 25; also Recorded by Muslim *in Kitâb Al-Imân* (Book on Faith), no. 22/36

(2) [The two testimonies: That there is no God but Allâh, and that Muhammad is His Slave and Messenger]

After accepting their Islam, the Prophet (peace be upon him) would order them to perform the prayers and pay *zakâh*, as is mentioned in the hadîth of Mu'âdh, when he was sent to Yemen and ordered first to call people to pronounce and believe in the two testimonies. The Prophet told him, **"And if they obey you in that, then inform them of the prayer, then *zakâh*."**[1] The meaning behind this is that whoever became a Muslim by entering Islam is then ordered to perform the prayers, and then to pay *zakâh*. Whenever someone asked the Prophet (peace be upon him) about Islam, he mentioned to him the two testimonies, and the other pillars of Islam, as he said to Gabriel (peace be upon him) when he (Gabriel) asked about Islam.

Thus, it becomes clear that the words of the two testimonies alone protect he who pronounces them, and by them he becomes a Muslim. When he enters Islam, and performs the prayer, and pays *zakâh*, and upholds Islamic laws, then he is entitled to the rights of Muslims, and is held accountable for that which they are held accountable. If he falls short on any of these pillars, and they are a group, they are to be fought. The words of Allâh the Exalted indicate that those who do not perform the prayer, or pay *zakâh* are to be fought; He says,

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَخَلُّوا سَبِيلَهُمْ ﴾ [سورة التوبة ٥]

which means, **(...But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salâh and give Zakâh, then leave their way free...)** (At-Tawbah; 9:5)

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[1] Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Zakâh) no. 1395; also Recorded by Muslim *in Kitâb Al-Imân* (Book on Faith), no.19/31-29

and says,

﴿ فَإِن تَابُوا وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ فَإِخْوَانُكُمْ فِي الدِّينِ ﴾ [سورة التوبة ١١]

which means, **(But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism] and perform As-Salâh and give Zakâh, then they are your brethren in religion...)** (At-Tawbah; 9:11)

and says,

﴿ وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ﴾ [سورة البقرة ١٩٣]

which means, **(And fight them until there is no more fitnah [disbelief and worshiping of other along with Allâh] and [all and every kind] of worship is for Allâh [Alone])** (Al-Baqarah; 2:193)

and says,

﴿ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقَيِّمَةِ ﴾ [سورة البينة ٥]

which means, **(And they were commanded not, but that they should worship Allâh, and worship none but Him Alone [abstaining from ascribing partners to Him], and perform As-Salâh, and give zakâh, and that is the right religion.)** (Al-Bayyinah; 98:5)

It was known that whenever the Prophet (peace be upon him) went out to fight [in Allâh's Cause] against any nation, he never attacked till morning, and he would wait and see. If he heard the *adhân*, he would

postpone the attack; and if not, he would attack them. This was assuming the possibility that they might have entered into Islam.([1])

All of this indicates that he would give consideration to the condition of those who were entering into Islam; whether they performed the prayers, and paid *zakâh* or not. If they had not, he would not stop fighting them. It was around this issue that the debate between Abû Bakr and 'Umar (may Allâh be pleased with them) centered. It is recorded Al-Bukhâry and Muslim, on the authority of Abû Hurayrah (may Allâh be pleased with him), that when the Prophet (peace be upon him) died, and Abû Bakr As-Siddîq (may Allâh be pleased with him) was chosen as a Caliph after him, some of the Arabs reverted to disbelief. 'Umar said to Abû Bakr, "How dare you fight the people while Allâh's Messenger (peace be upon him) said, **"I have been ordered to fight the people until they say, 'There is none worthy of worship except Allâh.' Whoever says, 'There is none worthy of worship except Allâh,' has had his life and wealth protected from me, except according to its due right. And his reckoning is with Allâh, the Glorified and Magnificent." Abû** Bakr said, "By Allâh, I will fight him who discriminates between *zakâh* and *salâh* [prayers], for *zakâh* is the compulsory right to be taken from the wealth. By Allâh, if they refuse to give me even a rope for tying which they used to give to Allâh's Messenger (peace be upon him), I would fight them for withholding it." 'Umar said, "By Allâh! I saw that Allâh had opened the chest of Abû

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Adhân), no. 610; also recorded by Muslim in *Kitâb As-Salâh* (Book on Prayer), no. 382/9 from the hadîth of Anas.

Bakr to the fight, and I came to know for certain, that [i.e., the decision to fight] was the truth."(1)

Abû Bakr amde the decision to fight them based on the words, **"except according to its due right,"** which indicates that fighting against those who pronounce the two testimonies is permissible in such a case, but that within it is the obligatory payment of *zakâh*. 'Umar (may Allâh be pleased with him) assumed that merely saying the testimony made his blood impermissible to be shed in this life, as he held to the general meaning of the first hadîth. In the same way, a group of people believed that anyone who pronounced the two testimonies would be prevented from entering the [Hell] Fire, holding to the literal meaning of the words which were mentioned in another hadîth. However this is not correct. Thereafter 'Umar retracted his opinion, agreeing with Imam Abû Bakr (may Allâh be pleased with him).

Abû Bakr's words, "By Allâh, I will fight him who discriminates between *zakâh* and *salâh* [prayers], for *zakâh* is the compulsory right to be taken from the wealth," indicate that whomever leaves prayer is to be fought, because it is an obligation on the body, and similarly who holds back from paying zakâh is to be fought, because it is a financial obligation.

The fact that the fighting of whomever leaves performing prayer was used to draw the conclusion on the ruling on whomever stops paying *zakâh* is an indication that there is consensus with regard to fighting whomever stops performing prayer. Prayer is not mentioned specifically

(1) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm Bil-Kitâb Was-Sunnah* (Book on Holding Fast to the Qur'ân and the Sunnah) nos. 7284, 7285

in the hadîth which 'Umar (may Allâh be pleased with him) related to support his view. However, it is understood from the statement, "**except according to its due right.**" Thus, the same ruling applies to zakâh, because it is from its due rights, and all of these are among the rights of Islam.

What is mentioned in *Sahîh Muslim* is also used to prove the fighting of whomever stops performing prayer, for it was narated on the authority of Umm Salamah that the Prophet (peace be upon him) said, **"Your rulers will take power over you. You will either agree with or condemn [their actions]. He who condemns has cleared [himself] and who hated that is safe, as opposed to those who were pleased and followed [them].' They asked him, 'O Messenger of Allâh, shouldn't we fight them?' He said, not [so long as] they perform the prayer [are Muslims]."**([1])

Previously it was mentioned that Abû Bakr included prayer and zakâh in his understanding of the Prophet's words (peace be upon him), "**except according to its due right**". Similarly, other scholars have also included fasting and performing the pilgrimage.

Also included in the exception to the inviolability of his blood except by due right is the committing of crimes which make one's blood permissible to be shed. What is in the two authentic books of hadîth bears witness to this, as it was narrated on the authority of Ibn Mas'ûd (may Allâh be pleased with him) that the Prophet (peace be upon him) said, **"The blood of a Muslim who confesses that no one has the right to be**

([1]) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership) 1854/62, 63

worshipped but Allâh and that I am the Messenger of Allâh, cannot be shed, except in three cases: (1) A life for a life, (in cases of intentional murder without right); (2) A married person who commits illicit sexual intercourse, and (3) the one who turns away from Islam (an apostate) and leaves the group of Muslims (by innovative heresy, new ideas, or things, etc. in the Islamic religion)."([1])

This is also shown by his words, "**And his reckoning is with Allâh,**" meaning that the two testimonies, in addition to performing prayer, and paying the *zakâh,* makes one's blood and wealth inviolable in this life, except if he commits what makes it permissible. With regard to the Hereafter, his reckoning is with Allâh the Glorified and Majestic, for if he is truthful with regard to his testimony, Allâh will allow him to enter into Paradise, and if he is untruthful then he is among the hypocrites in the lowest depths of the Hellfire.

(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyât* (Book on Blood-Money), no. 6878; also recorded by Muslim, hadîth no. 1676/25

HADÎTH NINE

HADÎTH NINE

It was narrated on the authority of Abû Hurayrah 'Abdur-Rahmân bin Sakhr (may Allâh be pleased with him) who said, "I heard the Messenger of Allâh (peace be upon him) saying,

"What I have forbidden you, stay away from. What I have ordered you [to do], do as much of it as you can. Verily, the people before you were destroyed only because of their excessive questioning and their disagreeing with their Prophets."(1) (Recorded by Al-Bukhâry and Muslim)

Guidance of the Hadîth

This hadîth indicates the abhorrence of asking too many questions and the sin which it incurs, in order that it not become a cause of greater strictness in the revelation. It was related on the authority of Sa'ad that the Prophet (peace be upon him) said, "**The Muslim with the greatest sin with respect to other Muslims is the one who asked about something which was not forbidden but became forbidden due to his questioning."**(2)

The Prophet (peace be upon him) prohibited *qîl* and *qâl* (sinful and useless talk, like backbiting etc., or that you talk too much or talk about others), asking too many questions (on disputed religious maters, etc.) or asking others for something (except in great need), and the wasting of

(1) Recorded by Al-Bukhâry in *Kitâb Al-I'tisaam* (Book on Holding Fast to the Qur'ân and Sunnah) no. 7288; also recorded by Muslim in *Kitâb Al-Fadâ'il* (Book on Fadâ'il) 1337/120

(2) Recorded by Muslim in *Kitâb Al-Fad'il* 2358/132, 133

wealth (by extravagance with lack of wisdom and thinking, etc).([1]) He prohibited the asking of such questions, fearing that lawful matters would be made unlawful, or that difficult matters be made obligatory. This is not the only reason behind the abhorrence of such questioning. Rather, there is still another reason which is indicated by the statement of Ibn 'Abbâs, "[Don't ask], rather, wait… [to see] if the Qur'ân is revealed; for you won't ask about anything that you will not find its clarification."

The meaning of this is that everything which Muslims need with regard to their religion must be clarified by Allâh in His Book, and His Messenger (peace be upon him) informed of it. Thus, there is then no need for anyone to ask a question, for Allâh the Exalted is more knolwedgeable with regard to the benefit of His slaves than they are, and whatever is for their guidance or benefit, Allâh must clarify it for them before they ask. This is as He says,

﴿ يُبَيِّنُ اللَّهُ لَكُمْ أَن تَضِلُّوا ﴾ [سورة النساء ١٧٦]

which means, **(…[Thus] does Allâh make clear to you [His Law] lest you go astray…)** (An-Nisâ'; 4:176)

The Prophet (peace be upon him) used to be asked about matters and they would be addressed in the Qur'ân, such as when 'Umar asked him about *Al-Kalâlah* [one who dies in war and leaves no dependents]. The Prophet (peace be upon him) answered, "The verse of Sayf is sufficient for you." In this hadîth, the Prophet of Allâh (peace be upon him) indicated that occupying oneself with carrying out Allah's orders, and avoiding His prohibitions distracts one from asking questions. Then

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(1) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh no. 1477;* from the haidht of Al-Mughîrah bin Shu'bah

he said, **"If I prohibited something to you, then stay away fom it; and if I ordered of you a matter, then do of it what you are able."**

Thus it is incumbent upon each Muslim to seek out whatever came from Allâh and His Prophet (peace be upon him) and make an effort to understand it, while stopping to ponder its meanings. If it is a factual matter, then the Muslim is required to occupy himself with believing and submitting thereto. If however, it is a matter requiring some action, he must make his utmost effort to fulfill what he is able to from what is ordered, and to avoid what is prohibited. Thus, his attention will be completely directed to that and not to anything else.

This was the condition of the Companions of the Prophet (peace be upon him) as well as that of the two generations after them, with beneficience in their pursuit of beneficial knowledge from the *Qur'ân* and *sunnah*. If the intenion of the listener was distracted from listening to the orders and prohibitions by hypothetical matters, he might fall short. Also focusing on hypothetical matters falls under what is prohibited and prevents seriousness in following what is ordered.

It is reported that "A man asked Ibn 'Umar (may Allâh be pleased with him) about the touching of the Black Stone. Ibn 'Umar said, 'I saw Allâh's Messenger (peace be upon him) touching and kissing it.' The questioner said, 'But if there were a throng (much rush) round the Ka'bah and the people overpowered me, (what would I do)?' He replied angrily, 'Stay in Yemen (as that man was from Yemen). I saw Allâh's Messenger (peace be upon him) touching and kissing it.'"[1]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Hajj* (Book on Hajj) no. 1611; also recorded by At-Tirmidhy in *Kitâb Al-Hajj* (Book on Hajj) no. 861

What Ibn 'Umar meant was that you should not worry about anything except following the Prophet (peace be upon him). There is no need for hypothetical inabilities or difficulties before the matter actually happens, because this causes one's determination to follow the order to become lax. Being knowledgeable in religion and questioning can either be praised if it is for the sake of acting on it., condemned if it is merely for the sake of arguing and debate.

It was narrated that 'Aly bin Abî Tâlib (may Allâh be pleased with him) mentioned a tribulation which would appear towards the end of time [before the Day of Judgement]. 'Umar asked him, "When is that, O 'Aly?" He answered, "If he became knowledgeable in matters other than religion, and learned for other than the sake of acting upon that knowledge, and performed religious acts for some benefit [wealth, position, etc] in this life."

For this reason, many of the Companions and their followers hated being asked about events before they occurred, and would not answer such questions. 'Amr bin Marrah related that 'Umar bin Al-Khattâb appeared before the people and said, "Are you not ashamed to ask about events which have not yet happened? Verily, we are already occupied with what has happened." Also, Ibn 'Umar (may Allâh be pleased with them) said, "Don't ask about what has not yet come to pass, for I heard 'Umar (may Allâh be pleased with him) curse one who asked about what has not yet happened."

Seeking Beneficial Knowledge

In this section, people have been divided into various categories: One group composed people who followed the scholars of hadîth in

closing the door on questioning to the limit of only what Allâh revealed to His Prophet (peace be upon him), even if it lessened his understanding and knowledge. Thus, they carried the knowledge of fiqh, though they were not knowledgeable.

Some of the scholars of opinion in *fiqh* branched out, creating issues before they happened, whether they were related to what happened ordinarily or not. They busied themselves with the task of answering these issues, and the debates and arguments with regard to them increased. This continued until it caused division among the hearts of the Muslims and left them filled with desire, hatred, and animosity as a result. There were many such scholars who did this with the intention of defeating others, or seeking high positions, or showing off to get the attention of people. This is what was condemned by the Rabbâniyyûn [learned men of religion who practice what they know and also preach to others], and the ugliness and abhorrence of which was indicated by the Sunnah.

The concern of most of the scholars of hadîth in Fiqh, who acted upon their knowledge, was to research meanings of the Book on Allâh [the Qur'ân] and its explanations from the authentic Sunnah and the statements of the Companions and those who followed them in beneficience. They also focused on the Sunnah of the Prophet (peace be upon him) to know what is authentic from what is not. After which they worked to derive the rulings and understandings therefrom, while stopping to ponder its meanings. Similarly, they studied the words of the Companions and those who followed them in beneficience with regard to the various sciences, such as Qur'ânic Exegesis, Hadîth, issues of the lawful and the unlawful, and the fundamentals of sunnah and

asthetecism, and heart softeners, etc. This is the way of Imam Ahmad and those who agreed with him from the scholars of the *Rabbâniyûn*.

Knowing this, whover is engrossed in his work will be too preoccupied with it to consider such newly introduced opinions which are neither beneficial, nor do they happen. Debating such issues, however, only leads to quarrels and arguments and increasing *qîl* and *qâl*.(1) Imam Ahmad, when asked something about newly created issues which did not happen, would often reply, "Leave us from these newly innovated matters."

The crux of the entire matter is to intend, by asking questions for the sake of Allâh, and to draw close to him with the knowledge of what was revealed to His Prophet and the manners of his way, and to act accordingly, and to call all of creation to it. Whoever did so, Allâh supported, strenghtened, inspired, guided and taught him what he did not know. He became from the scholars whom Allâh Praised in His Book by saying,

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ [سورة فاطر ٢٨]

which means, **(It is only those who have knowledge among His slaves that fear Allâh.)** (Fâtir; 35:28)

For they and the men of understanding are those who fear Allâh.

Commentary on the Hadîth

Returning to the hadîth of Abû Hurayrah we say that whoever follows the example of the Prophet (peace be upon him) in this hadîth,

(1) *Qîl* and *Qâl*: sinful and useless talk like backbiting etc. talking too much or talk about others

and ends with what it resulted in, and is too preoccupied with that for anything else, will be successful in this life and in the Hereafter. Similarly, whoever contradicts that, and busies himself with his thoughts and what he admires will fall into the same condition as the People of the Book who were destroyed because of their incessant questioning and differing with their Prophets, and lack of submission and obedience to their Messengers, just as the Prophet warned.

"What I have forbidden you, stay away from. What I have ordered you [to do], do as much of it as you can."

Some scholars have said that prohibitions are stronger than orders, because the prohibition did not allow for anything to be committed, whereas the order was limited, according to one's ability. Ibn 'Umar said, "Returning one dâniq [1] which is illegally gained is better than spending one hundred thousand in the way of Allâh." Ibn Al-Mubârak said, "To return one dirham [gained by doubtful means] is more beloved to me than giving charity of one hundred thousand after one hundred thousand until it reaches six hundred thousand." 'Umar bin 'Abdul-'Azîz said, "I would prefer to pray only the five prayers and leave the *witr*, and to give zakâh and not pay even one dirham charity, and to fast the month of Ramadân and never fast another day after it, and to make the obligatory Hajj and never perform it again, than to intend to eat from the bounty of my food which I made from what Allâh has prohibited, and then stop myself from eating it."

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(1) *Dâniq*: an ancient coin equal to 1/6 of a dirham

The previous words indicate that avoiding the unlawful even if only very slight, is preferred to increasing one's supererogatory deeds as the former is obligatory, and the latter is not. The truth of the matter is that Allâh does not burden His slaves with what is beyond their ability. Out of His mercy for them, Allâh has made allowances, lifting the obligation of many deeds due to mere difficulty. However, there is no excuse for anyone with regard to commiting the unlawful due to being invited to them or through his desires. Rather, Allâh ordered them to leave them under all conditions, and only permitted them to partake of prohibited foods in cases of necessity in order to preserve his life, not to enjoy or satisfy his desires.

The Prophet's words, (peace be upon him), **"Go straight and you will not be able"**(1) mean that you will not be able to follow it perfectly. Al-Hakam bin Hazan Al-Kalafy said, "I reached the Prophet (peace be upon him) and witnessed the Friday prayer with him. Then the Prophet (peace be upon him) stood, leaning on a stick or a bow. He praised Allâh and glorified Him with a few blessed, good, short words, and then said, **'O you people, verily you cannot bear, and you will not do all which I have ordered you. However, aim at your target and be informed of good news.'"**(2)

"What I have ordered you [to do], do as much of it as you can."

(1) Recorded by Ibn Mâjah in *Kitâb At-Tahârah* (Book on Purification) no. 277; also recorded by Ahmad in his *Musnad* 5/276, 277, 180, and 182 from the hadîth of Thawbân

(2) Recorded by Abû Dawûd in Kitâb *As-Salâh* (Book on Prayer) no. 1096,also recorded by Ahmad in his *Musnad*_4/212; and Ibn Khuzaymah in his *Sahîh* no. 1452

This indicates that the one is incapable of doing what is ordered completely, but is able to do part of it, must do what he can of it.

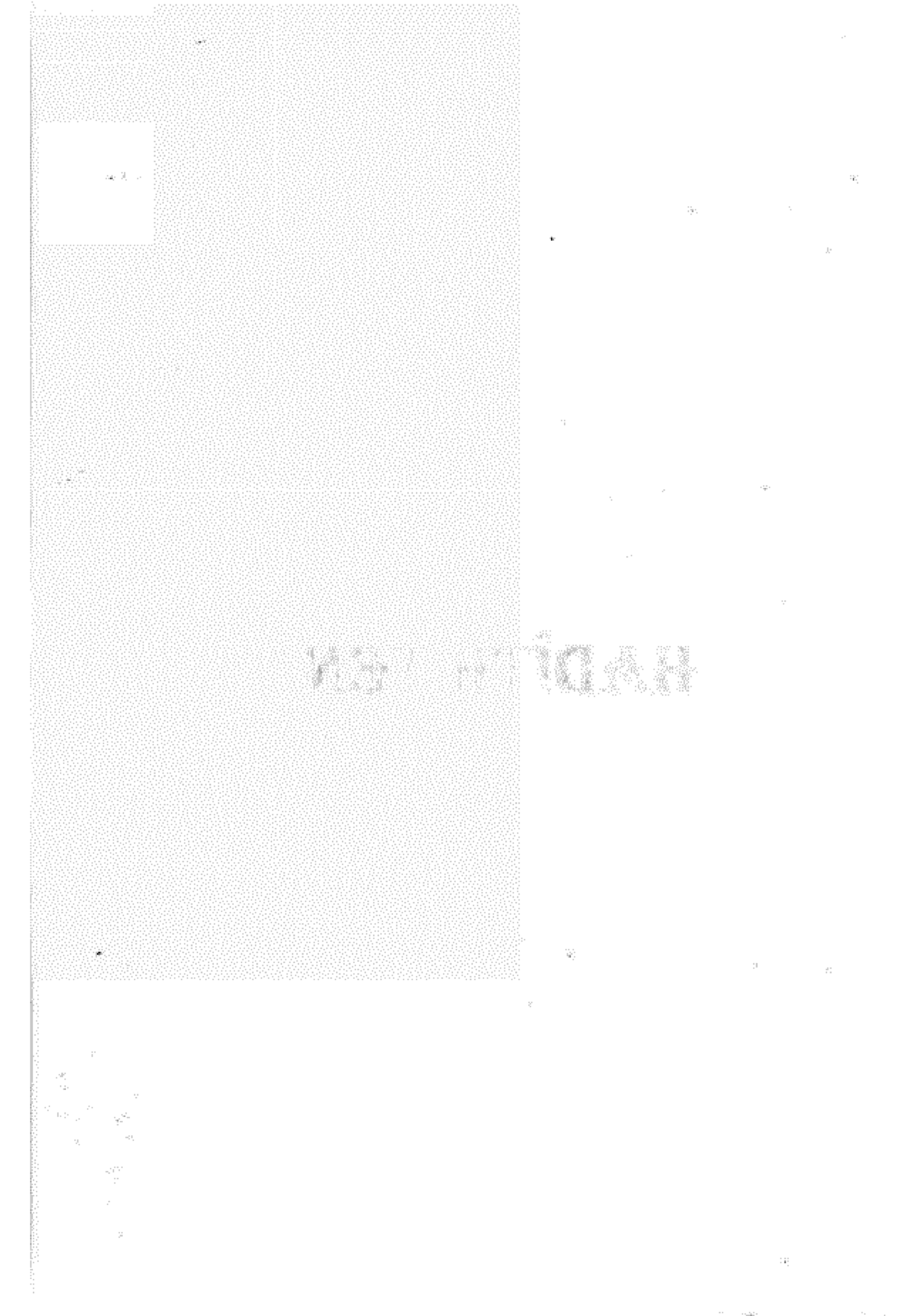
For example, in prayer; the one who is not able to perform the obligatory prayers standing, should sit. If he cannot sit, then he should perform them lying down.

It is related on the authoirty of 'Umarân bin Hussayn that the Prophet (peace be upon him) said, **"Pray standing, and if you are not able, then sitting, and if you are not able, then on your side."**[1] If he is unable to do any of these, then he should motion with his eyelids and pray by means of his intention, since the obligation of the prayer is not removed from him (according to the most well known opinionss).

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(1) Recorded by Al-Bukhâry in *Kitab At-Taqsîr fî As-Salâh* (Book on Shortening the Prayer) no. 1117

HADÎTH TEN



HADÎTH TEN

Abû Hurayrah reported that the Messenger of Allâh (peace be upon him) said,

> **"Verily Allâh, the Exalted, is pure and accepts only that which is pure. Allâh has commanded the believers to do that which he has commanded the Messengers. The Exalted has said, 'O Messengers! Eat of the good things and do right.' And the Exalted also said, 'O Believers! Eat of the good things that We have provided for you and be grateful to Allâh, if it is indeed He Whom you worship.'" Then he [the Prophet (peace be upon him)] mentioned a man who after a long journey is disheveled and dust-colored. "[The man] stretches his hands out toward the sky and says, 'O Lord, O Lord,' while his food is unlawful, his drink is unlawful, his clothing unlawful and his nourishment is unlawful. How is he to be answered [in such a state]?"**[1] (Recorded by Muslim).

Explanation of the Hadîth

"Verily Allâh, the Exalted, is pure."

Pure in this connotation denotes that Allâh is Holy, and free from all defeciencies and flaws. This is the same meaning as Allâh's words,

﴿ الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُم مَّغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴾ [سورة النور ٢٦]

which mean, **(Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men**

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(1) Recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh) 1015/65

for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is forgiveness, and generous provision [Paradise]) (An-Nûr; 24:26)

Allâh the Exalted has divided speech into that which is good and pure, and that which is wicked and impure, saying

﴿ أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاءِ ﴾ [سورة إبراهيم ٢٤]

which means, **(See you not how Allâh sets forth a parable? A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky (i.e., very high))** (Ibrâhîm; 14;24)

and saying,

﴿ وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ ﴾ [سورة إبراهيم ٢٦]

which means, **(And the parable of an evil word is that of an evil tree uprooted rom the surface of earth, having no stability.)** (Ibrâhîm; 14;26)

Allâh also says,

﴿ إِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَالْعَمَلُ الصَّالِحُ يَرْفَعُهُ ﴾ [سورة فاطر ١٠]

which means **(To Him ascend (all) the goodly words, and the righteous deeds exalt it (i.e. the goodly words are not accepted by Allâh unless and until they are followed by good deeds))** *(Fâtir; 35:10)*

The Prophet (peace be upon him) also used the words to describe the pure as lawful, and the impure unlawful.

Allâh the Exalted described the Believers as being pure in His saying,

[سورة النحل ٣٢]﴿ الَّذِينَ تَتَوَفَّاهُمُ المَلائِكَةُ طَيِّبِينَ ﴾

> which mean **(Those whose lives the angels take while they are in a pious state (i.e,. pure from all evil, and worshipping none but Allâh Alone))** (An-Nahl; 16:32)

And the angels say at the time of death, "O come out you pure soul. You were pure while in the body." And the angels greet them with the greeting of, "Peace", as they enter Paradise, and say to them, "You have done well."

Because of the faith in the believer's heart, he is completely pure: his heart, his tongue, and his body. This shows on his tongue by his rememberence of Allâh, and his limbs by the righteous deeds which he performs, both of which are the fruit of that faith and included in its name. All of these pure things are accepted by Allâh.

Allâh only Accepts from the Pious

The greatest way in which a Believer can achieve purity of deeds is by purity of his food, making sure that it be from lawful suorces. Thus, his deeds will be purified. In this hadîth, there is an indication that He does not accept one's deeds and does not purify him except by eating what is lawful. Eating what is unlawful corrupts one's deeds and prevents them from being accepted, for, after that statement, he (The Prohet) said, **"Verily Allâh, the Exalted, is pure and accepts only that which is pure. Allâh has commanded the believers to do that which he has**

commanded the Messengers. The Exalted has said, 'O Messengers! Eat of the good things and do right.' And the Exalted also said, 'O believers! Eat of the good things that We have provided for you and be grateful to Allâh, if it is indeed He Whom you worship."

The meaning of this is that the Prophets and their nations are ordered to eat from what is pure; that which is lawful, and earned by righteous work. For as long as the food is lawful and the work righteous it is accepted. However, if the food is not lawful, then how can the deeds be accepted? What was mentioned about the liklihood of supplicaton being accepted with the unlawful is an example of the impossibility of accepting the deeds from one whose nourishment is from the unlawful.

Allâh, the Exalted says,

﴿ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ ﴾ [سورة المائدة ٢٧]

which means, **(Allâh doth accept of the sacrifice of those who are pious.)** (Al-Mâ'idah; 5:27)

The Pious Predecesors used to fear for themselves from the implication of this verse lest they are not among the righteous people whose deeds are accepted by Almighty Allâh. Imâm Ahmed was asked about the meaning of the "***pious***" in this verse to which he answered, "It connotes being cautious towards everything so that one might not fall in what is prohibited."

Charity given out of ill-gotten money is not acceptable. Imâm Muslim recorded on the authority of Ibn 'Umar (may Allah be pleased with him) that the Prophet (peace be upon him said, **"Allâh does accept prayer that is not preceded by ablution, nor does He the charity**

given out of *Ghulûl* (property taken from the war booty before its distribution)."[1]

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Allâh neither accepts prayer without purification, nor charity from Whomever gives in charity what is equivalent to a date that is from his pure earnings, and Allâh only accepts what is pure; then The Merciful [Allâh] takes it with His right hand."**[2]

Giving charity out of illicit money takes one of the following two cases:

Case One: Given charity by a userer or betrayor person or the like, which is the subjectmatter of the above hadîths. Allâh would not accept this form of giving out in charity.

Case One: Giving charity by someone who could not pay back certain dues on him; so he/she gives the due totals in charity on behalf of dues owner or his heirs. The majority of scholars say that this form of charity is acceptable to Almighty Allâh.

The Causes of Answers to Supplications

"Then he [the Prophet (peace be upon him)] mentioned a man who after a long journey is disheveled and dust-colored. "[The man] stretches his hands out toward the sky and says, "O Lord, O Lord," while his food is unlawful, his drink is unlawful, his clothing unlawful and his nourishment is unlawful. How is he to be answered [in such a state]?"

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(1) Recorded by by Muslim in *Kitâb At-Tahârah* (Book on Purioification), no. 224

(2) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Zakâh) no. 1410; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh) 1014/63

With these words, the Prophet (peace be upon him) indicated the manners of supplication and the causes which bring about a response to them. He also indicated what prevents the supplication from being answered. He mentioned four causes which bring about answers to one's supplications.

One of them is a long journey. Travelling, in itself, is a cause for a response to supplication, as mentioned in the hadîth narrated on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, **"There are three whose supplication is answered without doubt: the supplication of the oppressed, the supplication of the traveller, and the supplicationof the father for his son."**([1])

Thus, when the travel is long, he is nearer a response to supplication. This is because one expects him to be dejected because of the long journey and being away from his home. Bearing difficulties and dejection are some of the greatest causes for answer to supplication.

The second cause is that one's clothes have become worn out, and his appearance is disheveled and dusty. This is also one of the causes for the answering of supplication, as was mentioned in the well known hadîth for the Prophet (peace be upon him) in which he said, **"Many a person with disheveled hair [and dust-colored] is turned away from**

([1]) Recorded by Abû *Dawûd in Kitâb As-Salâh* (Book on Prayer) no. 1536; also recorded by At-Tirmidhy *in Kitâb Al-Birr was-Silah* (Book on Goodness and Keeping Relations) no. 1905; and by Ahmad 2/258

the doors [whereas Allâh holds him in such high esteem] that if he were to swear by Allâh, Allâh would fulfill that for him."([1])

It is described that when the Prophet (peace be upon him) went out to pray for rain, he would go out in a very humble, modest manner to beseech Allâh.([2])

The third cause is raising one's hands to the sky, which is one of the manners of supplication because of which it is answered. It is mentioned in the hadîth of Salman that the Prophet (peace be upon him) said, **"Your Lord is munificent and generous, and is ashamed to turn away empty the hands of His servant when he raises them to Him."**

Raising the hands in supplication was known to be the practice of the Prophet (peace be upon him). When he performed the prayer for rain, he raised his hands so high that one could see the white of his armpit.([3]) Similarly, when he beseeched Allâh for help against the polytheists during the Battle of Badr, he extended his arms such that his cloak fell off his shoulders.[(4)]

([1]) Recorded by Muslim in Kitâb Al-Birr was-Silah (Book on Goodness and Keeping Relations) no. 2622/138 from the hadîth of Abû Hurayrah

([2]) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer) no. 1165; also recorded by At-Tirmidhy no. 558, and 559; and he said that it is a good authentic (hasan sahîh) hadîth; also recorded by Nasâ'y in *Kitâb Al-Istisqâ'* (Book on Supplication for Rain) no. 1505; and Ibn Mâjah in *Kitâb Iqâmat-As-Salâh* (Book on Calling to the Prayer) no. 1266; and Ahmad 1/230 from the hadîth of Ibn 'Abbâs.

([3]) Recorded by Al-Bukhâry in *Kitâb Al-Istisqâ'* (Book on Supplication for Rain) no. 1031; also recorded by Muslim in *Kitâb Salât Al-Istisqâ'* no. 895 from Anas

(4) Recorded by Muslim in *Kitâb A-Jihâd Was-Siyar t* (Book on Holy Fighting), no. 895 from 'Umar bin Al-Khattâb

The fourth cause is pleading with Allâh by repetitively remembering and mentioning His Lordship is the greatest thing by which one seeks answers to supplication. Reflecting on the supplications that are mentioned in the Qur'ân, one finds that they open by mentioning the Lord, such as in Allâh's words,

﴿ وَمِنْهُم مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴾ [سورة البقرة ٢٠١]

which mean, **(And of them there are some who say, "Our Lord! Give us in this world that which is good and in the Hereafter that which is good, and save us from the torment of the Fire!")** (Al-Baqarah; 2:201)

and

﴿ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلاَ تَحْمِلْ عَلَيْنَا إِصْراً كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِن قَبْلِنَا رَبَّنَا وَلاَ تُحَمِّلْنَا مَا لاَ طَاقَةَ لَنَا بِهِ ﴾ [سورة البقرة ٢٨٦]

which means, **(Our Lord! Punish us not if we forget or fall into error. Our Lord, Lay not on us a burden like that which You did lay on those before us (Jews and Christians). Our Lord, put not on us a burden greater than we have strength to bear.)** (Al-Baqarah; 2:286)

and

﴿ رَبَّنَا لاَ تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن لَّدُنكَ رَحْمَةً إِنَّكَ أَنتَ الوَهَّابُ ﴾ [سورة آل عمران ٨]

which means, **((They say), "Our Lord! Let not our hearts deviate (from the truth) after You have guided us, and**

grant us mercy from You. Truly, You are the Bestower.")
(Al-'Imrân; 3:8)

The Qur'ân contains many other such verses.

Mâlik and Sufiyân were asked about someone who says in his supplication, "O My Master." They said, "He should say, 'O Lord.'" Mâlik added, "As was said by the Prophets in their supplications."

And as for what prevents supplications from being answered, the Prophet (peace be upon him) indicated that it is delving into the unlawful, whether from one's food, drink, clothes, or nutrition. It was said by Wahb bin Munabbih, that "Who feels happy that Allâh responds to his supplication should make his food pure."

<u>Obstacles to the Answering of Prayers</u>

"How is he to be answered [in such a state]?"

The meaning of this statement is "How does he expect to be answered?" It is in the form of a question, used to express surprise and unlikelihood, rather than as a literal question. This is understood as it is impossible for his supplications to be answered in their entirety. From this, it is also understood that delving into the unlawful and being nourished by it constitute obstacles to having one's supplications answered. However, there may be circumstances that keep this obstacle from preventing the responses to supplication. Committing prohibited acts also prevents response to supplication. Just as not performing that which is obligatory (such as shunning pursuing good and forbidding evil, as was mentioned in the hadîth) prevents an answer to supplication, performing acts of obedience is a cause for their answer.

For this reason, when those who entered the cave supplicated to Allâh, seeking intercession by their righteous deeds done sincerely for Allâh, the Exalted, while they were closed in the cave by a rock, their prayer was answered.

'Umar bin Al-Khattâb said, "If you avoid what Allâh prohibited, your supplication and praise will be accepted." Wahb bin Munabbih also said, "He who supplicates without [good] deeds, is like one who shoots [an arrow] without a bow." Some of the Pious Predecessors said, "How can the answer not be delayed when you have blocked its paths with sins." A poet reiterated the same meaning, saying,

We pray to God in every distress,

And then we forget Him when our distress is lifted.

How can we hope that our prayer will be answered

When we have blocked its paths with sins?

HADÎTH ELEVEN

HADÎTH ELEVEN

Abû Muhammad Al-Hassan bin 'Aly bin Abî Tâlib, grandson of the Messenger of Allâh (peace be upon him) and his beloved (may Allâh be pleased with them) said, "I memorized from the Messenger of Allâh (peace be upon him),

> **'Leave that which makes you doubt for that which does not make you doubt.'"**(1) Recorded by At-Tirmidhy and An-Nasâ'y. At-Tirmidhy said, "It is a good authentic (*hasan sahih)* hadîth."

The Meaning of the Hadîth

Doubt in this context refers to uneasiness or uncertainty. Thus, the meaning of this hadîth refers to refraining from and avoiding that which is doubtful. This is because what is completely permissible does not cause doubt in the believer's heart. Rather, the soul is at rest with it, and the heart is secure in it. However, what is doubtful causes unease and disturbances in the heart, that ultimately lead to other doubts.

Abû 'Abdur-Rahmân Al-'Amry Az-Zâhid said, "If the slave is pious, he will leave that in which there is doubt for that in which there is none." Also, Al-Hajjâj bin Dinâr sent food with a man and a woman to be sold in Basra at the market price. The man wrote back to him, "I went to Basra and found the food scarce, so I kept what I brought to sell when the [price] of the food increased. Therefore, I increased its price this much." Al-Hajjâj wrote back to him, "You have betrayed me and gone

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(1) Recorded by At-Tirmidhy in *Kitâb Sifat Al-Qiyâmah* (Book on the Description of the Resurrection) no. 2518; also recorded by An-Nasâ'iy in *Kitâb Al-Ashribah* (Book on Drinks) no. 5727; and Ahmad in his *Musnad,* 1/200

against my orders; so when you get this letter, give all the profit of that money to the poor of Basra. I hope that I will be safe [in the Hereafter] if you do that."

Al-Miswar bin Makhramah monopolized much food. One fall day, he saw clouds and felt that he hated them. Then he said, "Is it not shown to me that I have hated what benefits Muslims? I swear that I will not take any profit from what I have monopolized." 'Umar was informed of that and said to him, "May Allâh reward you!" From this it is understood that he who monopolizes something, should free himself from the profit of the what he has monopolized unlawfully.

Furthermore, on the authority of 'Â'ishah (may Allâh be pleased with her), it is narrated that she was asked about eating what was hunted for the pilgrim. She said, "They are only a few days [the days of the Pilgrimage], so what you are in doubt of, leave." She meant that one should leave what one is unsure of regarding its permissibility or prohibition. This took place in the situation, where there was confusion because the people were differing as to whether it was permissible for an individual to eat the food hunted for the pilgrim if he did not kill it himself.

This can be used as evidence that avoiding that which scholars differ over is preferred, because it is further from what is already unclear. However, some of the recognized scholars from among our companions and others are of the opinion that this principle is not absolute. This is due to the fact that there are some matters in which there is differing, in which license from the Prophet was established that cannot be opposed. In such a case, taking the license is preferred to leaving it. An example of which is a person who is sure that he was in a state of [ritual] purity.

However, he suspects that he might have passed wind, for it is authentically narrated that the Prophet (peace be upon him) said, "**He should not leave his prayer unless he hears a sound or smells something.**"(1) This is especially so while one is praying, for it is not permitted for him to break his prayer because of the specific prohibition in doing so (although some of the scholars required that he do so).

If there is something to contradict that license, whether from another hadîth, or from the examples of Muslims which contradict it, then it is preferred not to take such license. This is a matter that requires intellect. He who is pious should be very precise in refraining from ambiguous matters, as well as he whose condition is completely straight, and is confused whether the deed is pious or not. However, whoever commits what is clearly unlawful, while at the same time avoiding the fine details of unclear matters, should not be encouraged to do so. Rather, he should be reprimanded, as Ibn 'Umar said to the person from Iraq who asked him about the killing of flies, "**They asked me about the blood of flies; and they are the ones who had killed Al-Hussayn; while I heard the Prophet (peace be upon him) saying, 'They [i.e., Al-Hassan and Al-Hussayn] are my two sweet basils [sweet smelling flowers] in this world.'**"(2)

(1) Recorded by Al-Bukhâry in *Kitâb Al-Wudû'* no. 137; also recorded by Muslim in *Kitâb Al-Hayd* 361/98 from the hadîth of 'Abdullâh bin Zayd

(2) Recorded by Al-Bukhâry in *Kitâb Fadâ'il As-Sahâbah* (Book on the Virtues of the Companions) no. 3753

Also the words of the Prophet (peace be upon him), **"Verily the truth is security and lies are doubt,"** indicate that one should not depend on the words of just anyone, as he said in the hadîth of Wâbisah, **"and even if the people give you legal opinions and more legal opinions [you shouldn't believe them unless they are qualified]."**([1]) Rather, one should depend upon the words of one who speaks the truth. The sign of truth is that it makes the heart feel secure. Whereas the sign of deceit is that it causes doubt; and thus the heart is not at rest with it. Rather, it is repulsed by it. Based on this, the intelligent people from the time of the Prophet (peace be upon him) said that if they heard his speech and what he call after, they knew that was truthful; and that he came with the truth; and if they heard the speech of Mûsâylamah, they knew that it was a lie, and that he came with falsehood.

([1]) Recorded by Ad-Dârimy in Kitâb Al-Buyû' no. 2533; also recorded by Ahmad in his Musnad 3/228, and its chain is good (hasan).

HADÎTH TWELVE

HADÎTH TWELVE

Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

> **"Part of the perfection of a person's Islam is his leaving that which is of no concern to him."** ([1])
>
> A good (*hasan*) hadîth recorded by At-Tirmidhy and others in that fashion.

This hadîth is one of the great principles from those on manners.

The Meaning of the Hadîth

The meaning of this hadîth is that part of perfecting one's Islam is that the individual should avoid whatever actions and speech that don't concern him, limiting himself only to those words and actions which do. In this context, the definition of what concerns him is that which is related to his interests, as well as those things which he seeks and desires. Concern is a deep interest in something. It is said that a person is concerned about something if he is interested in it and desires it. However, this does not mean that one should leave that which does not interest him or that which he doesn't want according to his whim or personal desire. Rather, it must be according to *Sharî'ah* and Islam, and for this reason Allâh defined it as part of the perfection of Islam. Thus, if one perfected his Islam, he would leave the words and actions which do not concern his Islam. Just as Islam necessitates performing the obligatory duties, leaving what is unlawful is also included in the

([1]) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2317; also recorded by Ibn Mâjah in *Kitâb Al-Fitn* (Book on Tribulations)

perfected Islam which is praised in this hadîth. This was mentioned by the Prophet (peace be upon him), **"The Muslim is he from whose hand and tongue the Muslims are safe."**([1])

Perfection of one's Islam requires avoiding all that does not concern him, whether from the unlawful, doubtful, disliked, or superfluous permissible acts for which there are no need. By leaving all of these concerns, the Muslim has perfected his Islam and reached the degree of Ihsân (and it is to worship Allâh the Exalted as if he sees him and if he doesn't see him then he [is sure that] He sees him).

So, whoever worships Allâh, summoning His closeness and seeking to see Him with the vision of his heart, or seeking Allâh's closeness and desiring Him to know everything about him, has perfected his Islam. This causes him to avoid all that does not concern him in Islam and to perform the deeds that concern him.

The main thing intended by shunning what is not one's concern is protecting the tongue from idle talk. Allâh the Exalted says,

﴿ وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) ﴾ [سورة ق ١٦-١٨]

which means **(And indeed We have created man, and We know what his own self whispers to him. And We are nearer to him than his jugular vein [by our knowledge]. [Remember] that the two receivers [recording angels]**

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 10; also Recorded by *Kitâb Al-Imân* (Book on Faith) 40/64 from the hadîth of 'Abdullâh bin 'Amr

receive [each human being], one sitting on the right and one on the left [to note his or her actions]. Not a word does he [or she] utter but there is a watcher by him, ready [to record it]) (Qâf; 50:16-18)

'Umar bin 'Abdl-'Azîz (may Allâh be Merciful with him) said, "Whoever reckoned his words as part of his actions would speak very little. This is true, for many people do not consider that their speech is from their actions. Thus, they speak recklessly, not paying attention to their words. This was unknown to Mu'âdh bin Jabal until he asked the Prophet (peace be upon him) about it, saying, "Will we be held accountable for what we say?" So he answered, **"O Mu'âdh, may your mother be bereaved of you. Is there anything that topples people on their faces or their noses into Hell-fire other than what their tongues reap?"**[1] And Allâh thus negated good from much of what men speak secretly about. For Allâh says,

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ ﴾ [سورة النساء ١١٤]

which means, **(There is no good in most of their secret talks save (in) him who orders charity and righteousness, or conciliation between mankind. As for him who does this, seeking the good pleasure of Allâh, We shall give him a great reward")** (An-Nisâ'; 4:114)

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(1) Recorded by At-Tirmidhy in Kitâb Al-Imân no. 2616 who said "it is good authentic *(hasan sahîh)*"; also recorded by Ahmad in his *Musnad*, no. 5/231, 236

It is narrated on the authority of Anas that he said, "A man from among the companions of the Prophet (peace be upon him) died; so a man asked, 'Is he one of those given the good news of Paradise?' So the Prophet (peace be upon him) answered, 'You won't be able to know, for it might be that he spoke about what didn't concern him or was stingy with what would not make him rich.'"[1] The meaning of this hadîth was narrated in different forms from the Prophet (peace be upon him); and in one of them it says that the man was killed as a martyr.

'Amr bin Qays Al-Malâ'iy narrated that a man was walking with Luqmân when there were other people with him. So, he said to him, "Aren't you the slave of such and such a tribe?" He replied, "Yes." Then he asked, "Aren't you the one who used to take the animals to graze on such and such a mountain?" He said, "Yes". So he asked him, "So what brought you to the state in which I now see you?" He answered, "True speech and long silence with regard to what does not concern me." Some of the Companions came to him as he was dying and found that his face was shining. When they asked him the reason for his shining face, he said, "I have no deeds on which I am secure except for two characteristics: I did not used to speak about what doesn't concern me; and my heart was clean towards the Muslims. It was also said by Sahal At-Tastary, "Whoever speaks about that which doesn't concern him has been deprived of truth."

[1] Recorded by At-Tirmidhy in Kitâb Al-Imân no. 2316 who said "it is odd (*gharîb*) hadîth; also recorded by Abû Y'alâ as is in *Majm'a Az-Zawâ'id* 10/302, 303

Perfection of Islam

This hadîth indicates that leaving what is not of one's concern is part of perfecting his Islam. If he leaves what does not concern him and performs all that does concern him, he will have completed the perfection of his Islam. Other hadîths have mentioned the virtue of perfecting one's Islam and that it causes one's good deeds to be multiplied, and conceals one's evil deeds. The apparent meaning of the hadîth is that the multiplication of one's deeds is based of one's perfection of Islam.

It was related on the authority of Abû Hurayrah, that the Prophet (peace be upon him) said, "If one of you makes his faith excellent, he will have recorded for every good deed ten-fold to seven hundred fold. And for every evil deed he does, he will have recorded on similar to it, until he meets Allâh."(1)

Thus the increase of good deeds by ten-fold is absolute, and the increase beyond that depends on the perfection of one's Islam and the sincerity of the intention and the need for the deed and its virtue, such as paying the expenses of Jihâd, Hajj, one's relatives, orphans, and the poor when they are in need of financial support.

It was narrated on the authority of Abû Sa'îd that the Prophet (peace be upon him) said, **"If a servant accepts and completes his Islam, Allâh will record for him every good deed that he performed, and erase for him every evil deed that he did before [his Islam]. Then everything after that will be according to retribution. For every good deed, he will have recorded ten-fold up to seven hundred fold. And**

(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 129

for every evil deed he will have recorded similarly [one] for it, unless Allâh overlooks that for him."[1]

The meaning of the good and evil deeds done previously are those deeds which he did before Islam. This indicates that he is rewarded for the good deeds which he did while he was a disbeliever if he enters Islam, and the evil deeds which he did are erased if he enters Islam. However, the condition for this is that he perfects his Islam and avoids those evil deeds as a Muslim.

This is indicated by the hadîth narrated in *Sahîh Muslim* on the authority of Ibn Mas'ûd who said, "We said, 'O Messenger of Allâh, will we be held accountable for our deeds in the times of Ignorance [before Islam]?' The Prophet said, 'As for anyone of you who perfected his Islam, he will not be held accountable for them. However, he who degrades his Islam will be held accountable for his deeds in Ignorance and in Islam.'"[2] And it was recorded on the authority of 'Amr bin Al-'Âs, that when he entered Islam, he said to the Prophet (peace be upon him), "I want to make a condition". So the Prophet asked, "What condition [do you want to make]?" He said, "That [all my sins] will be forgiven for." So the Prophet said, "Didn't you know that Islam abolishes all which was before it?"[3]

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(1) Recorded by An-Nasâ'iy in *Kitâb Al-Imân* (Book on Faith) no. 5013; also recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) in the chapter on (Perfection of an Individual's Islam) no. 41

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 120/189

(3) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 121/192

It is related on the authority of Hakîm bin Hizam who said, "I said, 'O Messenger of Allâh, do you think that there is reward for any of the deeds which I have done before my Islam, such as giving charity, freeing slaves or keeping good relations with my relatives?' So the Messenger of Allâh replied 'You have entered Islam with the good that you did previously.'" And in another narration attributed to him, Hakîm bin Hizam said, "I said, I swear by Allâh, I will not stop anything which I used to perform before Islam, and that I perform the same in Islam."[1] This indicates that the good deeds of a disbeliever if he becomes a Muslim are rewarded, as was indicated by the previous hadîth of Abû Sa'îd.

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[1] Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 123/194-195

HADÎTH THIRTEEN

HADÎTH THIRTEEN

Anas bin Mâlik (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said,

> **"None of you will have faith till he wishes for his [Muslim] fellow what he wishes for himself."([1])** (Recorded by Al-Bukhâry and Muslim.)

Commentary on the Hadîth

The negation of faith as referred to in this hadîth means the absence of the true spirit and epitome of faith. Faith may be negated when some of its pillars or duties are not fulfilled. This is exemplified in the following hadîths. The Prophet (peace be upon him) said, "**When an adulterer [or fornicator] commits illegal sexual intercourse, he is not a believer at the time he is committing it; and when one drinks alcohol, he is not a believer at the time he drinks it; and when a thief steals, he is not a believer at the time of stealing.**"([2])

The Prophet (peace be upon him) also said, "**By Allâh, he does not believe! By Allâh he does not believe! By Allâh he does not believe!" It was asked, "Who is that, O Allâh's Messenger?" He said, "That person whose neighbor does not feel safe from his evil.**"([3])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 13; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 45/71.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Mazâlim* (Book on Injustices) no. 2475; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no 57/100.

([3]) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette) no. 6016;

Wish for Your Fellow Muslims Whatever you wish for Yourself

One of the obligatory characteristics of faith is that a Muslim should wish the same things for his fellow Muslims that he wishes for himself. Likewise, he should hate for them whatever he hates for himself. If he lacks this characteristic, his faith is incomplete. Abû Hurayrah (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"In order to be a Muslim, wish for your fellow Muslims that which you wish for yourself."**(1)

'Abdullâh bin 'Amr bin Al-'Âs narrated that the Prophet (peace be upon him) said, **"Whoever wishes to be delivered from the Fire and to enter the Garden should die with faith in Allâh and the Last Day and should treat the people as he wishes to be treated by them."**(2)

Abû Dharr (may Allâh be pleased with him) said, "The Prophet (peace be upon him) told me, **'Abu Dharr, I see that you are weak, and I love for you the same things I love for myself. Therefore, never become an amir [a leader], not even over two persons, and never manage the property of an orphan."** (3)

The Prophet (peace be upon him) advised Abû Dharr not to become an amir because he sensed his weakness and desired that those who were weak avoid positions of leadership. The Prophet, however, ruled over people because Allâh gave him the necessary strength. In

(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 13; also recorded by Ibn Mâjah in *Kitâb Az-Zuhd* (Book on Asceticism) 4217; and Ahmad, hadîth no. 2/310.

(2) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Emirate) chapter 1844/46.

(3) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Emirate) chapter 1826/17.

addition, Allâh ordered the Prophet (peace be upon him) to call people to obey him and to direct their religious and worldly affairs.

In the same vein, Muhammad bin Wâsi' went to sell a donkey that he owned. A man asked him, "would you like for me to own it?" He answered, "If I didn't like it, I would not have decided to sell it." This is an allusion to the fact that he did not wish for his brother in Islam what he did not wish for himself. All of the above incidents are but examples of advice to Muslims, which is a part of religion.

Utmost Goodwill

This hadîth indicates that a believer is pleased with what pleases his fellow believers and that he desires for them the good that he desires for himself. This is a result of being completely free from holding grudges, cheating, and envy. The envious person likes to be superior to others and hates that others are superior or equal to himself. This feeling contradicts faith, which stipulates that one should wish others to enjoy the same blessings that he enjoys without losing any of them. In the Qur'ân, Allâh has praised those who are not haughty towards others and hate corruption. Allâh says,

﴿ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً فِي الأَرْضِ وَلاَ فَسَاداً ﴾

[سورة القصص ٨٣]

which means **(That home of the Hereafter (i.e. Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes.)** (Al-Qasas; 28:83)

Envy is Permissable in Two Cases

A believer becomes a true believer only when he likes for others what he likes for himself. It is good for a believer to wish for that with which another person has been given if it is beneficial for one's religion. The Prophet (peace be upon him) himself aspired to the position of martyrdom. He (peace be upon him) said, **"Do not wish for the likes of anyone except two: a man upon whom Allâh bestowed knowledge of the Book [the Qur'ân], who stands up [in salah (prayer)] and recites it during the hours of the night, and a man upon whom Allâh bestowed wealth, and he spends it in charity during the hours of the night and the hours of the day."**(1)

The Prophet also said, concerning the person who sees another spending his money according to the prescriptions of Allâh and says, "If I had money, I would have spent it in the same way he spends it," **that he would be given an equal reward."**(2) However, one should not aspire to worldly pleasures. This is shown in the following Qu'ranic verse, in which Allâh says,

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ (٧٩) وَقَالَ الَّذِينَ أُوتُوا العِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَعَمِلَ صَالِحاً وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ (٨٠) ﴾

[سورة القصص ٧٩-٨٠]

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(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Virtues of the Qur'ân) no. 5025; also recorded by Muslim in *Kitâb Salât Al-Musâfirîn* (Book on the Prayer of the Travelers) 815/266.

(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2325; also narrated by Abû Kabshah Al-Anmâry and classified as "good authentic" *(sahîh hasan)*.

which means, **(So he [Korah] went forth before his people in his pomp. Those who were desirous of the life of the world said, "Ah, would that we had the like of what Qârûn [Korah] has been given! Verily, he is the owner of a great fortune." But those who had (religious) knowledge said, "Woe to you! The reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds.")** (Al-Qasas; 28:79-80)

As for the verse in which Allâh says,

﴿ وَلاَ تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ ﴾ [سورة النساء ٣٢]

which means, **(And wish not for the things in which Allâh has made some of you to excel others.)** (An-Nisâ'; 4:32),

wishing has been interpreted here as envy, in the sense longing ardently and wrongfully for something that belongs to another. It has also been interpreted as aspiring to illegal things or things that are decreed by Allâh impossible for that person to obtain. By an example would be the desire of women to become men or to have the same religious and/or worldly advantages such as jihâd, inheritance of a heritage portion equal to men, having the same degree of manly rationalism, and being equal to men as witnesses, etc.

Nevertheless, a believer should regret missing religious virtues. Hence, he has been ordered to consider those who are more religious than him as an example and compete with them as much as he can. This is revealed by the following verse,

﴿ وَفِي ذَلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴾ [المطففين ٢٦]

which means "**...and for this, let (all) those strive who want to strive (i.e., hasten earnestly to the obedience of Allâh).** (Al-Mutaffifîn, 83:26)

A believer should not dislike for others to have the same religious virtues. Rather, he should like all people to compete in attaining such virtues and encourage them to do so. This is part of giving sincere advice to his fellows. If another excels him in a religious virtue, he should exert his utmost effort to catch up with him. He should feel sorry because he is not doing his best and because he cannot reach him. This is not by way of envy, but by way of competition and aspiring to be at the same level as his in addition to feeling sorry for his failure to do what ought to be done, and for being inferior to those who are foremost in faith and performing religious deeds.

A believer should always think of himself as falling short in his seeking the highest degrees. This should lead him to do two precious things: first, exerting his maximum effort to attain and build upon his own virtues; and second, to realize his imperfections.

It is permissible for one who is blessed with some favor to tell others about it, so long as he does so for a religious interest, and realizes that he is deficient in his thanks to Allâh for this favor. This is supported by bin Mas'ûd's saying, "I do not know of anybody who is more versed in the Book on Allâh [the Qur'ân] than myself." This is not to imply that one dislikes others to be granted such blessings, as is indicated by the follwing saying of bin 'Abbâs, "When I come upon a verse in the Book on Allâh I really wish for all people to know what I know about it." Further, Ash-Shâfi'y said, "I wish for all people to know this science, and to attribute nothing to me." By the same token, 'Utbah, a young man, used to tell his close friends, "Give me water or dates to break my fast so as to have a [divine] reward equal to mine."

HADÎTH FOURTEEN

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‘Abdullâh bin Mas‘ûd (May Allâh be pleased with him) narrated that the Prophet (peace be upon him) said,

> **“It is impermissible to take the life of a Muslim who bears testimony that there is no god but Allâh, and I am the Messenger of Allâh, except in one of three cases: the adulterer, a life for a life, and the renegade Muslim [apostate], who abandons the Muslim community.”**(1)

Commentary on the Hadîth

These are the three cases in which it is permissible to take the life of a Muslim who testifies that there is no god but Allâh, and that Muhammad is the Messenger of Allâh. Killing in each of these cases is agreed upon among the Muslims.

The Adulterer and Adulteress

The legal punishment for an adulterer and adulteress in Islam according to the consensus of Muslims, is stoning to death. The Prophet (peace be upon him) stoned Mâ‘iz and the woman coming from a tribe called Ghâmid. Ibn ‘Abbâs deduced that stoning is the legal punishment from the Qur’ânic verse that reads,

﴿ يَا أَهْلَ الكِتَابِ قَدْ جَاءكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيراً مِّمَّا كُنتُمْ تُخْفُونَ مِنَ الكِتَابِ وَيَعْفُو عَن كَثِيرٍ ﴾ [سورة المائدة ١٥]

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyyât* (Book on Blood Money), hadîth no. 6878; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Oaths) 1676/25.

which means, **(O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger [Muhammad (peace be upon him)] explaining to you much of that which you used to hide from the Scripture and pass over (i.e., leaving out without explaining) much.)** (Al-Mâ'idah; 5:15)

Ibn 'Abbâs said, "He who denies stoning, purposelessly denies the Qur'ân."[1] Then, he recited the above verse and said, "Stoning was one of the legal rules concealed by the people of the Scripture."

Muslim recorded the story of stoning the two Jews narrated by Al-Barâ' bin 'Âzib.[2] In the hadîth, Al-Barâ' bin 'Âzib said, "Allâh has revealed the following verses concerning the disbelievers,

﴿ يَا أَيُّهَا الرَّسُولُ لاَ يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الكُفْرِ ﴾ [سورة المائدة ٤١]

which means, **(O Messenger [Muhammad (peace be upon him)]! Let not those who hurry to fall into disbelief grieve you.)** (Al-Mâ'idah, 5:41)

and

﴿ وَمَن لَّمْ يَحْكُم بِمَا أَنزَلَ اللَّهُ فَأُولَئِكَ هُمُ الكَافِرُونَ ﴾ [سورة المائدة ٤٤]

which means, **(And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers of a lesser degree, as they do not act on Allâh's Laws))** (Al-Mâ'idah; 5:44)

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(1) Recorded by An-Nasâ'y, no. 11139; also recorded by Al-Hâkim (4/359); Adh-Dhahaby has agreed with An-Nasâ'y and authenticated the hadîth.

(2) Recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal punishments) 1700/28.

The legal punishment of adulteresses was originally to imprison them until they die or Allâh ordains some other way for them. Then Allâh ordained something else (stoning) for them. 'Ubâdah narrated that the Prophet (peace be upon him) said, "**Receive [teaching] from me, receive [teaching] from me. Allâh has ordained a way for those [women]. When an unmarried male commits adultery with an unmarried female [they should receive] one hundred lashes and banishment for one year. And in case of a married male committing adultery with a married female, they shall receive one hundred lashes and be stoned to death.**"(1)

A Life for a Life

"A life for a life" means that if a responsible Muslim kills another on purpose, without any legal cause, he shall be killed. The following Qur'ânic verse indicates this legal ruling which means,

﴿ وكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ ﴾ [سورة المائدة ٤٥]

which means, **(And We ordained therein for them, "Life for life".)** (Al-Mâ'idah; 5:45)

Allâh also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ القِصَاصُ فِي القَتْلَى الحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالأُنْثَى بِالأُنْثَى ﴾ [سورة البقرة ١٧٨]

which means **(O you who believe! Al-Qisas (the law of Equality in punishment is prescribed for you in case of**

(1) Recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal Punishments) 1690/12.

murder, the free for the free, the slave for the slave, and the female for the female.) (Al-Baqarah; 2:178)

The Renegade Muslim

The renegade Muslim who abandons the Muslim community is one who becomes an apostate. He is one of those whose killing is considered permissible, even though he bore witness that there is no god but Allâh. This is because he used to profess this testimony before becoming an apostate. Therfore, the legal ruling stipulated for apostasy applies to him. Accordingly, he is asked to repent and revert to Islam.

It is also possible that he could abondon the Muslim community while still professing the testimony [that there is no God but Allâh and that Muhammad is His Messenger] and claiming to be a Muslim. For example, he may deny one of the pillars of Islam, or blaspheme Allâh and/or His Messenger. Otherwise, he may disbelieve in some angels, Prophets or Scriptures mentioned in the Qur'ân despite the fact that he knows that they are cited in the Qur'ân. It is recorded in *Sahih Al-Bukhâry* that Ibn 'Abbâs narrated that the Prophet (peace be upon him) said, **"If somebody [a Muslim] discards his religion, kill him."**(1) The Prophet (peace be upon him) also referred in the hadîth to, **"the renegade Muslim who abandons the Muslim community."** This indicates that if he repents and reverts to Islam, he shall not be killed, as he would no longer be considered a renegade after reverting to Islam, neither would he be considered a deserter of the Muslim comminute any more.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Jihâd Was-Siyar* (Book on Fighting for Allâh's Cause and Biography of the Companions) no. 3017.

The hadîth narrated by Ibn Mas'ûd indicates that killing a Muslim is only permissible in three cases: apostasy, committing a murder, or committing adultery. These are the only three cases in which it is permissible to kill a Muslim.

As for committing adultery, it is mentioned in the hadîth that it refers to adultery not fornication (committing adultery by a man and a woman who have never been married). This is only by way of example and Allâh knows best. This is due to the fact that a married person has been favored with satisfying his sexual desire through marriage. If he/she then commits adultery, it would be permissible to shed his/her blood. The condition of being married before committing adultery in order to be killed applies to homosexuality and incest as well, whether such illegal sexual intercourse is contracted or not.

Regarding illegal bloodshed, it is controversial whether it is equal to the incitement of turmoil leading to bloodshed or not. Examples of such incitement are disuniting the Muslim community, disobeying the imam, acknowledging a person other than the recognized caliph as an imam, or guiding the unbelievers to the weaknesses of the Muslims. Ibn 'Umar narrates some hadîth that indicate the permissibility of killing Muslims in such cases.

A similar controversial issue is the permissibility of killing highway-men/women for robbery only without murder, because it might lead to illegal bloodshed. However, Allâh's says,

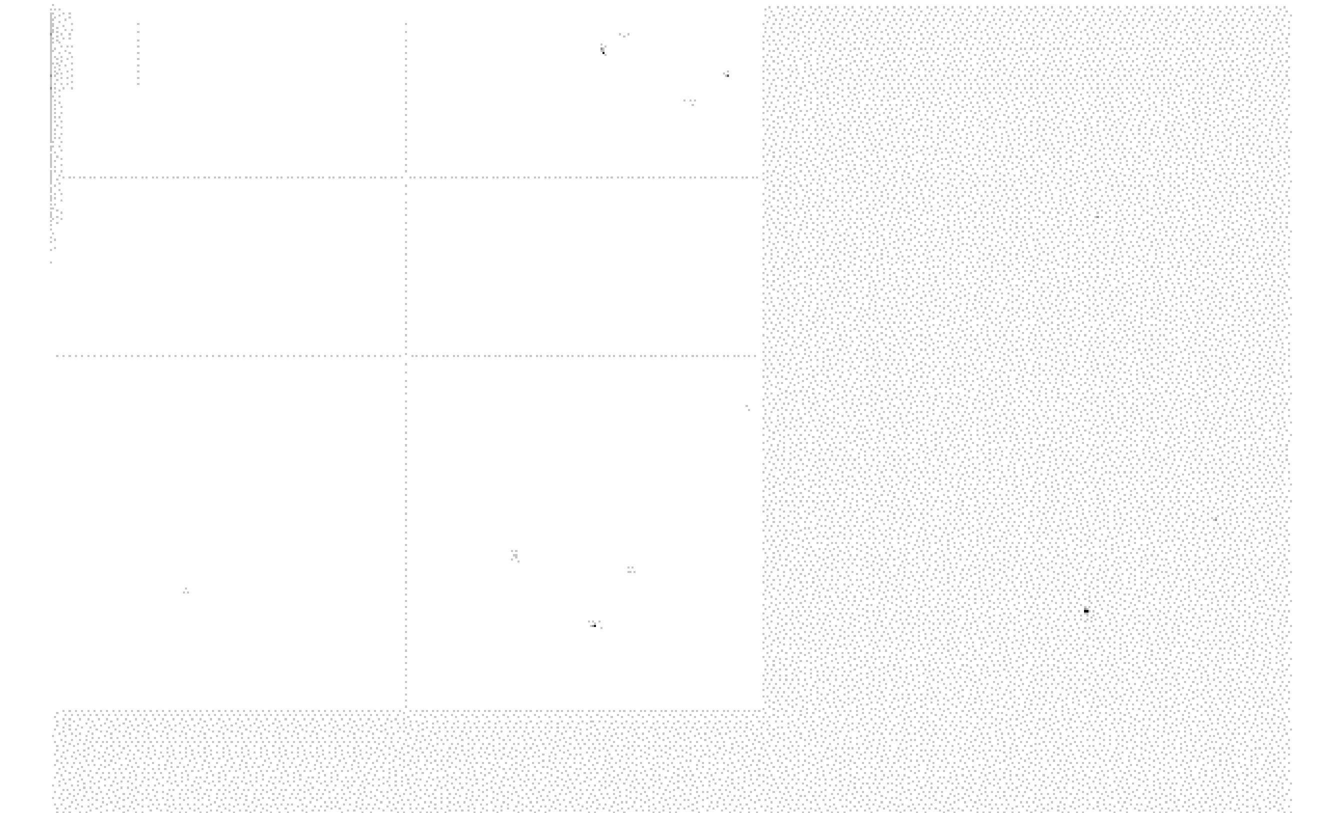
﴿ مَن قَتَلَ نَفْساً بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعاً ﴾
[سورة المائدة ٣٢]

which means, **(If anyone killed a person not in retaliation of murder or (and) [by way of punishment] to spread mischief in the land, it would be as if he killed all mankind.)** (Al-Mâ'idah, 5:32)

This indicates that it is only permissible to kill a Muslim in two cases: first, if he kills another; second, if he spreads discord within the society. Robbery, apostasy and adultery are but examples of spreading discord.

Apostasy and abandoning the Muslim community refer to apostatizing the religion of Islam even if the person testifies that there is no god but Allâh and that Muhammad is the Messenger of Allâh. If he blasphemes Allâh [or His Messenger (peace be upon him)] while he bears this testimony, it shall be permissible to shed his blood. This is because he, thus, becomes a renegade. The same ruling applies if he shows disrespect for the Qur'ân, or throws it in filth, or denies a basic principle of Islam, such as prayer and other similar behavior that turns a Muslim into an apostate.

HADÎTH FIFTEEN



HADÎTH FIFTEEN

Abû Hurayrah (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said,

> **"He who believes in Allâh and the Last Day should either utter good words or better keep silent, and he who believes in Allâh and the Last day should be generous to his neighbor and he who believes in Allâh and the Last Day should be generous to his guest."**(Recorded by Al-Bukhâry and Muslim) ([1])

Commentary on the Hadîth

The saying of the Prophet (peace be upon him), "He who believes in Allâh and in the Last Day," should do so and so, indicates that the things required are features of faith. Deeds implied by faith are sometimes related to the rights of Allâh, such as performing duties and abandoning illegal action. Saying good words or otherwise keeping silent is but an example of doing or abstaining from certain actions. In some other cases, the deeds implied by faith are related to the rights of people such as being generous to guests and neighbors or abstaining from harming them.

The Hadîth Commands the Believer to do Three Things

The first is to say good words or better keep silent. Abû Hurayrah narrated that the Prophet (peace be upon him) said, **"A worshipper of Allâh may utter a word without thinking whether it is right or**

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette) no. 6018; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 47/74, 75.

wrong; he may slip down in the Fire a distance as far away as a distance equal to that between the East and the West."[1] Abû Hurayrah also narrated that the Prophet (peace be upon him) said, **"A worshipper of Allâh may utter a word thinking it good, though it leads him to be thrown for seventy falls (years) in Hellfire."**[2] Abû Hurayrah narrates the following hadîth as well, that the Prophet (peace be upon him) said, **"A worshipper [of Allâh] may utter a word which pleases Allâh, without giving it much importance, and because of that Allâh will raise him to degrees [of reward]; and a worshipper of Allâh may utter a word [carelessly] which displeases Allâh, without thinking of its gravity; and because of that he will be thrown into Hellfire."**[3]

Bilâl bin Al-Hârith said, "I heard the Prophet (peace be upon him) saying, **"Any one of you may utter a word that pleases Allâh, without thinking of it as so worthy of reward that Allâh will be pleased with him till he meets Him because of it. Also, any one of you may utter a word, without thinking of it as so worthy of punishment that Allâh will be displeased with him till he meets Him."**[4]

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Raqâ'iq* (Book on Softening of the Hearts) no. 6477; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism) no. (2988/94).

(2) Recorded by At-Termidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2314; also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Turmoil) no. 3970; also recorded by Ahmad 2/236.

(3)Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness) no. 6478

(4) Recorded by At-Termidhy in *kitâb Az-Zuhd* (Book on Asceticism), no. 2319. He classified it as good and authentic (*hasan sahîh*); also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Seditions), no 3969; also recorded by Ahmad, no. 31469.

The saying of the Prophet (peace be upon him), **"...should either utter good words or better keep silent,"** is a commandment to say good words or otherwise keep silent. This implies that there are no neutral words, i.e., words may be good and should be said, or may be bad and should not be said. Allâh says in the Qur'ân,

﴿ وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ (١٦) إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ (١٧) مَا يَلْفِظُ مِن قَوْلٍ إِلاَّ لَدَيْهِ رَقِيبٌ عَتِيدٌ (١٨) ﴾ [سورة ق ١٦-١٨]

which means, **((Remember) that the two receivers (recording angels) receive (each human being], one sitting on the right and one on the left [to note his or her actions), not a word does he [or she] utter but there is a watcher by him read (to record it)** (Qâf, 50,17:18).

The Pious Predecessors have agreed that the angel sitting on the right side records good deeds whereas the one on the left side records evil deeds. In the authentic hadîth, it is narrated that the Prophet (peace be upon him) said, **"If anyone of you stands for prayer, he is speaking in private to Allâh ... on his right ... there is an angel."**[1]

Any gathering in which Allâh is not remembered incurs sorrow and regret on the Day of Judgement. Abû Hurayrah narrated that the Prophet (peace be upon him) said, **"Whenever a group ends their gathering without having remembered Allâh, their gathering is likened to the corpse of a dead donkey, and this gathering incurs**

(1) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer) narrated by Abû Hurayrah, no. 416.

sorrow for them (on the Judgement Day)."[1] Abû Sa'îd also narrated that the Prophet (peace be upon him) said, "**Whenever a group gathers and does not remember Allâh during their meeting, it will incur sorrow to them on Judgement Day, even if they enter the Garden.**"[2]

Mujâhid said, "No people ever sat in a meeting and left before remembering Allâh, without a putrid, rotten smell; and their meeting will bear witness to their heedlessness. Likewise, no people ever sat in a meeting and remembered Allâh before they left, without leaving perfumed with a fragrance, sweeter than the smell of musk; and their meeting will bear witness to their mindfulness.

And from this it is known that it is better to be silent than to say that which is not good, except what must necessarily be said. All [speech] is voracious except what is called for by necessity and is essential. It is recorded that Ibn Mas'ûd said, 'Beware of unnecessary speech, for an individual will be held accountable [for the speech] which is beyond his needs." Also, increasing unnecessary speech causes hardness of the heart, for it is related on the authority of Ibn 'Umar with a *marfû'* chain, "Don't increase in speech other than rememberence of Allâh, for much talking without remembering Allâh is hardness of the heart, and the farthest people from Allâh are those whose hearts are hard."([3])

([1]) Recorded by Abû Dawûd in *Kitâb Al-Adab* (Book on Etiquette) no. 4855; also recorded by Ahmad 2/389, 515.

([2]) Recorded by An-Nasâ'iy in *As-Sunan Al-Kubrâ, Kitâb 'Amal Al-Yawm Wal-Laylah* (Book on Actions Done in the Day and Night), no. 10242.

([3]) Recorded by At-Tirmidhy *in Kitâb Az-Zuhd* (Book on Astetecism) no. 2411, and said that it is good unusual (*hasan garîb)* hadîth.

'Umar bin Al-Khattâb said, "Whoever increases talking increases his falls, and whoever increases his falls increases his sins, and whoever increases his sins, the Fire is most deserving of him."

Abu Bakr As-Siddiq (may Allâh be pleased with him) used to grab his tongue and say, "This has caused me to arrive at the destinations." It was said by Muhammad bin 'Ajlân, "Verily speech is of four types: to remember Allâh, read the Qur'ân, ask about knowledge and be informed of it, or to speak about what concerns you in matters of your livelihood." The meaning of this is that the Prophet (peace be upon him) ordered man to speak what is good, and not to speak about what is not good.

And it was narrated on the authority of Al-Barâ' bin 'Âzib that a man said, "O Prophet of Allâh, teach me a deed by which I will enter Jennah." So he mentioned the hadîth and said about it, "Feed the hungry, give drink to the thirsty, order what is righteous and forbid what is evil, and if you can't do that, then stop your tongue except for what is good."([1])

Thus, neither speech nor silence is ordered absolutely. Rather one must speak what is good and be silent about what is evil. The Pious Predecessors used to often praise refraining from talking about evil and that which is of no concern, due to its harshness on the self. Yet, due to this, many people fall into it often, especially considering that they they were treating themselves and fighting against it to cease talking about what does not concern them.

([1]) Recorded by Ahmad in his *Musnad* 4/299; also Ibn Hibbân in his *Sahîh* no. 374; also recorded by Al-Bukhâry in *Al-Adab Al-Mufrad* no. 69

Al-Fudayl bin 'Iyâd said, "Imprisonment of the tongue is imprisonment of the prison of the believer; and if one cares about his tongue [to protect it from saying what it should not] he will be in great distress."

Ibn Al-Mubârak was asked regarding the words of Al-Qumân to his father, "If speech is silver, then silence is gold. He said, "The meaning of this is that if one's words are in obedience to Allâh they are from silver; thus silencing one's self from His disobedience is gold."

Some people asked Al-Ahnaf bin Qays, "Which is better, silence or speech?" Some said silence is better. So, Al-Ahnaf said, "Speech is better because the good of silence only benefits he who was silent. Whereas the one who speaks good benefits whoever hears him."

We will conclude with what was said by 'Ubaydullâh bin Abî Ja'far the great scholar of Egypt of his time; and he was one of the wise. He said, "If an individual speaks in a meeting and the speech pleases him, then he should be quiet. And if he was silent and the silence pleased him, then he should speak." This is good advice, for whoever follows it will be going agaist his desires and his self-contentment by his silence and his speech. And whoever does so deserves success from Allâh, and strengthening him in his words and silence, and this is because his words and his silence will be for Allâh, the Great and Magnificent.

Generosity to Neighbors

Second, the Believers were ordered by the Prophet (peace be upon him) in this hadîth to be generous to neighbors, for causing harm to one's neighbor is unlawful. And if harm without right it is unlawful for everyone, it is even moreso with regard to one's neighbor.

It is recorded in *Al-Bukhâry and Muslim* that Ibn Mas'ûd narrated that the Prophet (peace be upon him) was asked, **"Which is the biggest sin considered by Allâh?" He said, "That you set up a rival [in worship] to Allâh, though He Alone created you." He was asked, "What is next?" He said, "To kill your son, lest he should share your food with you." He was asked, "What is next?"He said, "To commit illegal sexual intercourse with the wife of your neighbor."**(1)

Al-Miqdâd bin Al-Aswad narrated that the Prophet (peace be upon him) asked (his Companions), **"What do you say about adultery and fornication?" They said, "Illegal. Allâh and His Messenger have decreed it illegal; therefore it is illegal till Judgement Day." The Prophet said, "It is less in punishment for one to have illegal sexual intercourse with ten women than to have illegal sexual intercourse with the wife of his neighbor." The Prophet added, "What do you say about theft?" They said, "Allâh and His Messenger have decreed it illegal, therefore, it is illegal." He said, "It is less in punishment for one to steal from ten houses than to steal from his neighbors."**(2)

Abû Shurayh narrated that the Prophet (peace be upon him) said, **"By Allâh, he does not believe! By Allâh he does not believe! By Allâh, he does not believe!" It was asked, "Who is that, O Allâh's Messenger?" He said, "That person whose neighbor does not feel safe from his evil."**(3)

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(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation) no. 4761; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 86/142.

(2) Recorded by Ahmad in his *Musnad* no. 618; also recorded by Al-Bukhâry in *Al-Adab Al-Mufrad*, no. 103

(3) Recorded by Al-Bukhâry in *Al-Adab Al-Mufrad* no. 6016

Abû Hurayrah narrated that the Prophet of Allâh says, **"He shall not enter Paradise whose neighbor is not secure from his wrongful conduct."**(1)

Abû Hurayrah narrated that the Messenger of Allâh was asked about a woman who used to observe prayer at night and fast all day. Yet she had a sharp tongue by which she would cause harm to her neighbors. The Messenger of Allâh says, **"She is not good; she will go to Hell."** He also was asked about a woman who used to observe the five daily prayers, fast the month of Ramadân, and to give food in charity as she had nothing else to give. However, she didn't attack others with her tongue. The Messenger of Allâh says, **"She will go to Heaven."**(2)

Abu Hurayrah also narrated that a man came to the Prophet (peace be upon him) complaining about his neighbor. The Prophet said, **"Go and be patient."** He came back twice or thrice; then the Prophet told him, **"Go, and throw** your **furniture in the street."** When he did so, the people asked him the reason behind his action and he answered them. They cursed his neighbor and invoked evil on him. After which the man's neighbor came to him and said, "Go back home, I will never harm you."(3)

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no 46/73

(2) Recorded by Ahmad in *Al-Muusnad* 2/440; also recorded by Al-Hâkim in *Al-Mustadrak* 4/166,

(3) Recorded by Abû Dawûd in *Kitâb Al-Adab* (Book on Etiquette), no. 5153; also recorded by Al-Bukhâry in *Kitâb Al-Adab Al-Mufrad,* no. 124; and Ibn Hibbân also authenticated it.

Kindness to Neighbors

Being generous and kind to neighbors is commanded by Allâh. Allâh, exalted be He, said,

﴿ وَاعْبُدُوا اللَّهَ وَلاَ تُشْرِكُوا بِهِ شَيْئاً وَبِالْوَالِدَيْنِ إِحْسَاناً وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ اللَّهَ لاَ يُحِبُّ مَن كَانَ مُخْتَالاً فَخُوراً ﴾

[سورة النساء ٣٦]

which means, **(Worship Allâh and join none with Him [in worship] and do good to parents, kinsfolk, orphans, the poor, the neighbor who is a stranger, the companion by your side, the wayfarer [whom you meet], and those [slaves] whom your right hand possesses. Verily, Allâh does not like such as are proud and boastful.)** (An-Nisâ', 4:36).

In this verse, Allâh mentioned the rights owed to Him by people as well as the rights people owe others.

'Â'ishah and Ibn 'Umar narrated that the Prophet (peace be upon him) said, **"Jibrîl [Gabriel] continued to admonish me with regard to treating my neighbors kindly and politely, so much so that I thought he would order me to make them my heirs."**([1])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adab,* (Book on Etiquette), no. 6014; also recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners) 2624/140; narrated by 'Â'ishah. It is also recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette), no. 6015 as well as in Muslim in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners) 2625/141

Among the types of kindness to neighbors is helping them when in need. It is narrated in *Al-Musnad*, on the authority of 'Uqbah bin 'Âmir, that the Prophet (peace be upon him) said, **"The first two opponents on the Day of Judgment are two neighbors."**([1]) Abû Dharr said, "My Friend, [The Prophet (peace be upon him)] advised me saying, **"Whenever you prepare broth, add water to it, and have in your mind the members of the household of your neighbors; and then give them out of this with courtesy."** In another version, the Prophet is quoted as saying, **"Abu Dharr, when you prepare the broth, add water to it and give that [as a present] to your neighbor."**([2])

It is narrated by 'Abdullâh bin 'Amr bin Al-'Âs that the Prophet slaughtered a ewe and had it cooked. He asked [his household], **"Did you give a part of it as a present to our Jewish neighbor?"** He repeated this question three times. Then 'Abdullâh added, "I heard the Prophet (peace be upon him) saying, **'Jibrîl [Gabriel] continued to admonish me to treat the neighbors kindly and politely to the extent that I thought he would order me to make them my heirs.'"**([3])

Abu Hurayrah narrated that the Prophet (peace and blessings of Allâh be upon him) said, **"No one should prevent his neighbor from fixing a wooden peg in his wall."** Abû Hurayrah (may Allâh be pleased with him) then said [to his companions], "Why do I find you averse to it?

([1]) Recorded by Ahmad in *Al-Musnad,* no.4/151;also recorded by At-Tabarâny in *Al-Mu'jam Al-Kabîr,* no17/303/309.

([2]) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners) 2625/142, 143.

([3]) Recorded by Abû Daw û d in *Kitâb Al-Adab* (Book on Etiquette), no. 5152; also recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Virtue and Good Manners), no. 1943; also recorded by Ahmad 2/160.

By Allâh, I certainly will narrate it to you."[1] The hadîth states that a person should let his neighbor fix a piece of wood in his wall if he is in need of this, on the condition that his wall will not be harmed.

The hadîth also implies that a person should not do anything to his own property if it might cause harm to his neighbor. In this case, such harm should be prevented by dispensing with the benefit to be obtained by the person, even though he is using his own property. Further, one must give his neighbor whatever he needs, as long as this is not harmful to one's interests. A degree above these is to be patient if one is harmed by one's neighbor and not to take revenge. Al-Hasan said, "Being good to one's neighbor does not mean abstaining from harming him, but rather to be patient if one is harmed by his neighbor."

Being Generous to Guests

The third order mentioned by the Prophet (peace be upon him) [in this hadîth] is to be generous to guests. This means being hospitable. Abû Shurayh said, "My ears heard and my eyes saw the Prophet (peace be upon him) when he said, **"Whosoever believes in Allâh and the Last Day should be generous to his guest by giving him his reward." He was asked, "What is his reward?" The Prophet (peace be upon him) said, "To host him for a day and a night with excellent food; and the guest has the right to be hosted for three days with ordinary food.**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Mazâlim* (Book on Injustices) hadîth no. 2463; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop Sharing Contract over the Lease of a Plantation) 1609/136.

However, if the guest stays longer, what he is provided will be considered sadaqah (a gift of charity)"(1)

Abu Shurayh also narrated that the Prophet (peace be upon him) said the guest's [right to hospitality is three days; his reward is a day and a night, with utmost kindness and courtesy. What is spent on him after this is sadaqah (charity)]. It is impermissible for the guest to stay at his host's house until he leads him to be sinful. The Prophet was asked, "Messenger of Allâh, how would he lead him to be sinful?" He [the Prophet] answered, "By staying at his house until nothing is left for him with which to entertain his guest."

Thus, the reward given for the guest is a day and a night. However, his guest has the right to hospitality for three days. There is then, a difference between the reward and hospitality, with more emphasis placed on the reward. This emphasis is shown in other hadîths. The following hadîths are but examples.

It is recorded by Abû Dawûd that Al-Miqdâd bin Ma'di Karib narrated that the Prophet (peace be upon him) said, **"To be hosted as a guest for one night is the right of every Muslim [traveler]. If he spends a day in someone's house he has the right to spend the night there as well. He can either take this right or leave it."**(2) It is also narrated by 'Uqbah bin 'Âmir that we asked the Messenger of Allâh, "Messenger of Allâh, you send us out and it happens that we have to stay

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Etiquette) no. 6019; also recorded by Muslim in *Kitâb Al-Luqatah* (Book on Lost and Found) 48/14.

(2) Recorded by Abû Dawûd in *Kitâb Al-At'imah* (Book on Food) no. 3750; also recorded by Ibn Mâjah in *Kitâb Al-Adab* (Book on Etiquette) no. 3677; also recorded by Ahmad 4/130.

with such people who do not entertain us. What do you think about this?" The Messenger of Allâh (peace be upon him) told us, **"If you stay with some people and they entertain you as they should for a guest, accept it. But if they don't, take the right of the guest from them."**(1)

Once Abû Hurayrah traveled and requested to be hosted by a group. They did not accept him as a guest. He asked them to share their meal with him, but they did not. He told them, "Neither do you entertain guests, nor do you respond to invitations (to have food). You are not acting according to Islam! One of them recognized that he was Abû Hurayrah, and said to him "You are our guest. May Allâh protect you." Abû Hurayrah said, "This is worse. You only entertain the people you know!"

These texts prove that it is obligatory to entertain guests (travelers) for one day and one night. The guest is entitled to ask for this, if denied it, because it is his right. The rest of the three days [the second and the third] are complimentary. Hospitality for more than three days is considered charity.

Hospitality is only obligatory for those who can afford it. Salmân narrated that the Messenger (peace be upon him) ordered us not to overburden ourselves by bringing to the guests things that we do not have.[2] This indicates that what is obligatory is to offer the guests what

(1) Recorded by Al-Bukhâry in *Kitâb Al-Mazalim* (Book on Injustices) no. 2461; also Recorded by *Kitâb Al-Adab* (Book on Etiquette) no. 6137, It is also recorded by Muslim in *Kitâb Al-Luqatah* (Book on Lost and Found) no. 48115

(2) Recorded by Ahmad in *Al-Musnad* 5/441; also recorded by At-Tabarâny in *Al-Mu'jam Al-Kabîr* 6/235; also recorded by Al-Hakim

one already has. If one does not have extra food and drink, he is not obliged to entertain guests. If one prefers others to himself, this will be out of kindness and benevolence, not obligation. This great degree of benevolence is exemplified by the Anṣâr, about whom the following Qur'ânic verse was revealed,

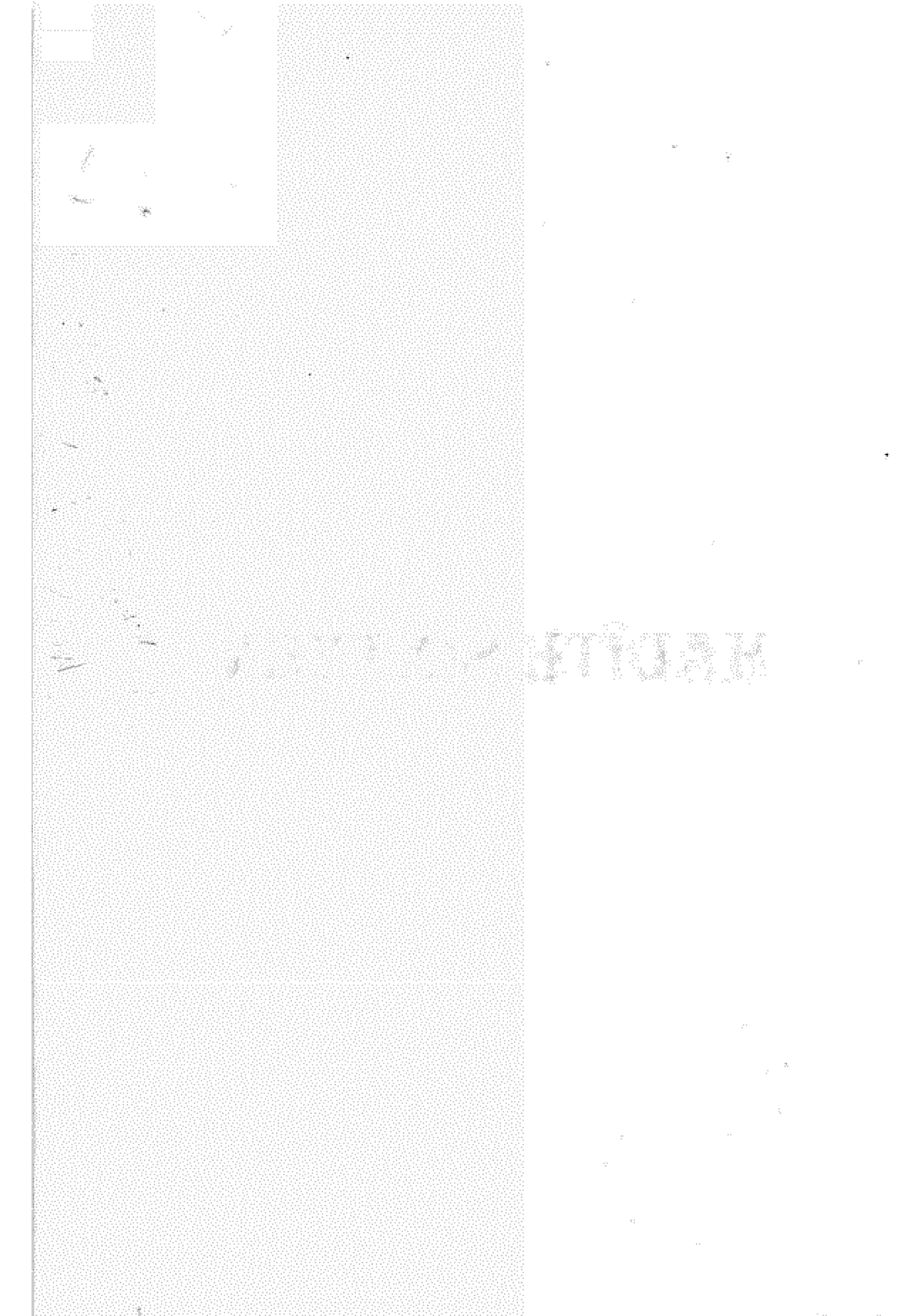
﴿ وَيُؤْثِرُونَ عَلَى أَنفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ﴾ [سورة الحشر ٩]

which means, **(And [they] give [emigrants] preference over themselves even though they were in need of that.)** (Al-Hashr, 59:9)

If the guest knows that their hosts are giving him their own food and the food they have to give their children; and that the children are harmed by this action, it is impermissible for the guest to accept entertainment. This is supported by the saying of the Prophet (peace be upon him), **"It is impermissible for the guest to stay in his host's house until he becomes embarrassed."** This means that the traveler should not stay with his host so long that it would cause him to suffer financially.

in *Al-Mustadrak* 4/123 but he did not comment on it. Adh-Dhahaby said it is a weak hadîth.

HADÎTH SIXTEEN



HADÎTH SIXTEEN

Abû Hurayrah (may Allâh be pleased with him) reported,

"A man said to the Prophet (peace be upon him), 'Advise me.' The Prophet (peace be upon him) said, 'Do not get angry.' The man asked again and again, and the Prophet (peace be upon him) said, 'Do not get angry.'" (Recorded by Al-Bukhâry) ([1])

Explanation of the Hadîth

This concerns a man who asked the Prophet (peace be upon him) to advise him with an all-comprehensive saying so that he might remember it. The Prophet (peace be upon him) advised him not to get angry. The man asked again and again and the Prophet (peace be upon him) repeated his very same reply. This indicates that anger is the root of all evil and that avoiding it is the key to all goodness.

When the companion heard this hadîth from the Prophet (peace be upon him), he said, **"I reconsidered what the Prophet (peace be upon him) said and I reached the conclusion that anger is the root of all evil."**([2])

J'afar bin Muhammad said, "Anger is the key to all evil." It was said to bin Al-Mubârak, "In a nutshell, what is the best behavior?" He said, "Avoiding anger." The saying of the Prophet's (peace be upon him), "Do not get angry" indicates two things:

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab,* no. 6116; also recorded by Imam Ahmad in *Al-Musnad* (2/362 & 466)

(2) Recorded by Imam Ahmad in *Al-Musnad* (5/373)

First: the Prophet (peace be upon him) commanded the companion to adhere to good morals and manners, such as generosity, forbearance, modesty, humbleness, bearing hardships, abstention from harming others, forgiveness, suppression of one's anger, decency and like manners. If a person adhers to these manners and becomes habituated to them, he will avoid anger even if there are channels leading to it.

Second: the Prophet (peace be upon him) may mean that a person should not act in response to angry irritations. One should try hard to abandon any actions when he is in an angry state. Once dominating man, anger will control him, as Allâh says,

﴿ وَلَمَّا سَكَتَ عَن مُّوسَى الْغَضَبُ ﴾ [سورة الأعراف ١٥٤]

which means, **(And when the anger of Mûsâ (Moses) was appeased.)** (Al-A'râf, 7:154)

If man dose not act according to his angry state and does his best to control it, the evil arising from such anger will be driven away. His anger may be appeased, as if he had not gotten angry at all as Allâh says,

﴿ وَإِذَا مَا غَضِبُوا هُمْ يَغْفِرُونَ ﴾ [سورة الشورى ٣٧]

which means, **(And when they are angry, they forgive.)** (Ash-Shûrâ, 42: 37)

Allâh also says,

﴿ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴾

[سورة آل عمران ١٣٤]

which means **(Who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good doers))** (Âl-'Imrân: 134)

How to repress anger?

The Prophet (peace be upon him) used to command the angry Muslim to stick to a behavior that will divert his anger. The Prophet (peace be upon him) also commended the person who controls himself when he is angry. On the authority of Sulaimân bin Surad who said, "While I was sitting in the company of the Prophet, two men abused each other and the face of one became red with anger, and his jugular vein swelled (i.e., he became furious)." On that the Prophet said, "I know a word, the saying of which will cause him to relax, if he will say it. If he says: 'I seek refuge with Allâh from Satan,' then all is anger will go away.

Somebody said to the angry man, the Prophet (peace be upon him) has said, **"Seek refuge with Allâh from Satan." The angry man said, "Am I insane?"** (1)

On the authority of Abû Dharr who reported that the Prophet (peace be upon him) said, **"When any one of you gets angry while he is standing, he should sit down. If his anger is not repressed, he should lie down."** (2)

The hadîth indicates that the person who is standing is ready to take revenge, while the person who is sitting down is less liable to such behavior. When he lies down, he is farther away from such behavior. Thus, the Prophet (peace be upon him) commanded us to keep away from the behavior of taking revenge.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6115; also recorded by Muslim in *Kitâb Al-Birr Was-Silah*, no. 2610/109

(2) Recorded by Abû Dawûd in *Kitâb Al-Adab* (4782) and Imam Ahmad in *Al-Musnad* (5/152)

For this very same reason, the Prophet (peace be upon him) said, **"There will soon be a period of turmoil in which the one who sits will be better than one who stands and the one who stands will be better than one who walks and the one who walks will be better than one who runs."**(1)

This is an example given about rushing to participate in turmoil. The meaning of the Hadîth is that the person who rushes to participate in turmoil is worse than the one who keeps himself away from it.

Ibn 'Abbâs recorded that the Prophet (peace be upon him) said, **"When anyone of you is angry, he should keep silent. The Prophet (peace be upon him) said it thrice."**(2)

This is a great cure for anger as an angry person almost always utters words that he regrets after his anger is appeased. He may insult people or cause harm to them. If he keeps silent, all such harmful words will not be said.

A man talked to 'Urwah bin Muhammad As-S'ady which led to being angry. 'Urwah stood up, performed ablution and said, "My father told me on the authority of my grandfather 'Atiyyah that the Prophet (peace be upon him) said, "Anger is (caused by) Satan. Satan is created from fire. Fire is extinguished by water. When anyone of you gets angry, he should perform ablution."(3)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Fitan* (7081, 7082) and Imam Muslim in *Kitâb Al-Fitan* (2886/10) on the authority of Abû Hurayrah

(2) Recorded by Imam Ahmad in Al-Musnad (1/239, 282)

(3) Recorded by Abû Dawûd in *Kitâb Al-Adab,* no. (4784) and Imam Ahmad in *Al-Musnad* (4/226)

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The strong is not the one who overcomes people by his strength, but the strong is the one who controls himself while in anger."**([1])

Ibn Mas'ûd recorded that the Prophet (peace be upon him) said, **"Whom do you count as a wrestler amongst you?" We said, "He who wrestles with persons." He said, "No, it is not he, but one who controls himself when in a fit of rage."**([2])

The Advice of the Pious Predecessors in Case of Getting Angry

Maymûn bin Mahrân said, "A man came to Salmân and said, 'O Abû 'Abdullâh, advise me.' Salmân said, 'Do not get angry.' The man said, 'You advised me not to get angry, but sometimes I can not control myself.' Salmân said, 'Once you get angry, control your tongue and hands.'"

Controlling one's tongue and hands is the very same aim mentioned in the Prophet's (peace be upon him) advice to the angry man to sit down, lie down or keep silent.

Al-Hassan also said, "If a person adopts four characteristics, Allâh will protect him from Satan and never allow him to enter Hellfire. Such characteristics are controlling oneself in cases of desire, fear, lust and anger.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab,* no. (6114); also recorded by Muslim in *Kitâb Al-Birr Was-Silah,* (2609/107)

(2) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah,* (2608/106)

Definition of Anger

Anger is a strong feeling of displeasure or hostility in order to prevent the occurrence of harm or seeking revenge against a person who harmed you. Anger leads to many prohibited acts such as murder, causing physical harm, oppression and transgression. It also leads to many prohibited utterances, such as defamation, insulting, and uttering obscene words.

Commendable Anger

A believer's anger should be directed towards preventing any bad effect on religion and stopping piunishing those who disobey Allâh and His Messenger as Allâh says,

﴿ قَاتِلُوهُمْ يُعَذِّبْهُمُ اللَّهُ بِأَيْدِيكُمْ وَيُخْزِهِمْ وَيَنصُرْكُمْ عَلَيْهِمْ وَيَشْفِ صُدُورَ قَوْمٍ مُّؤْمِنِينَ (١٤) وَيُذْهِبْ غَيْظَ قُلُوبِهِمْ ﴾ [سورة التوبة ١٤-١٥]

which means, **(Fight against them so that Allâh will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, and remove the anger of their (believers') hearts.)** (At-Tawbah, 9:14-15)

This was the behavior of the Prophet (peace be upon him) who never took revenge for himself. When religious sanctuaries were violated, he became furious. He never beat a servant or woman except when he fought in the way of Allâh.

Out of his modesty and humbleness, the Prophet (peace be upon him) never encountered a person over something which he detested. Abû Sa'îd Al-Khudry reported that said, "The Prophet (peace be upon him)

was more bashful than a veiled virgin in her separate room. And if he saw a thing which he disliked, we would recognize that (feeling) on his face."[1]

The Prophet (peace be upon him) once divided and distributed something as he used to do. A man from the Ansâr said, "By Allâh, in this division the pleasure of Allâh has not been intended." Ibn Mas'ûd told him secretly that this had been said. That was hard upon the Prophet and the color of his face changed, and he became so angry that I wished I had not told him. The Prophet then said, "Moses was harmed by more than this, yet he remained patient."[2]

Whenever the Prophet (peace be upon him) would see or hear a thing which causes the Wrath of Allâh, he became very angry. Once he entered into the house of 'Âishah where he saw a curtain containing pictures. His face changed and he tore it into pieces and said, "The people who will receive the severest punishment from Allâh will be the picture makers."[3]

Once the Prophet saw some sputum in the direction of the Qiblah (on the wall of the mosque) and he disliked that and the sign of disgust was apparent from his face. So he got up and scraped it off with his hand and said, "Whenever anyone of you stands for the prayer, he is speaking

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6119; also recorded by Muslim in *Kitâb Al-Fadâ'il*, no. 141/2320

(2) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6100; also recorded by Muslim in *Kitâb Az-Zakâh*; no. 141/1062.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6109; also recorded by Muslim in *Kitâb Az-Zakâh*; no. 2107

in private to his Lord or his Lord is between him and his Qiblah. So, none of you should spit in the direction of the Qiblah."([1])

The Supplication of the Angry

Jâbir said, "We marched with the Prophet (peace be upon him) in an invasion. An Anṣâri man was riding a camel which was somewhat stubborn. The man said to the camel, May Allâh damn you. The Prophet (peace be upon him) said, 'Get down. Do not accompany us with a damned (camel). Do not supplicate for yourselves, children, or money lest this should happen in an hour in which Allâh will accept any supplications.'"([2])

This indicates that the supplication of the angry may be accepted if it is said in an hour in which supplications are accepted. It is not **permissible to** supplicate against oneself, children, or money when one is angry.

The Oath of the Angry

Mujâhid reported that a man said to Ibn 'Abbâs, "I have divorced my wife thrice when I was angry." Ibn 'Abbâs said, "Ibn 'Abbâs can not legalize what Allâh made illegal. You have disobeyed your Lord and your wife is divorced."([3]) Many Companions have stated that the oath of the angry is valid and that he should expiate for it.

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(1) Recorded by Al-Bukhâry in *Kitâb As-Salâh* (Book on Prayer), no. 405; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosuques); no. 54/551, on the authority of Anas. There are other similar hadîths on the authority of Ibn 'Umar, Abû Sa'îd and Abû Hurayrah.

(2) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 309.

(3) Recorded by Abû Dawûd in *Kitâb Aṯ-Ṯalâq* (Book on Divorce), no. 2197; also recorded by Ad-Daraqutny in his *As-Sunan*, no. 4/13, 14.

As for the hadîth, "No divorce (is valid) in case of unmitigated anger," it is not an authentic hadîth, or it may be interpreted in a different way.

The Prophet's (peace be upon him) saying, **"When anyone of you is angry, he should keep silent,"**(1) indicates that an angry man is commanded to keep silent. Thus if he talk, he will be responsible for what is said. It has been recorded that the Prophet (peace be upon him) ordered the angry person to avoid such anger through certain sayings or deeds that appease it. Thus how can a person not be held responsible for what he says when he is angry?

The Prophet (peace be upon him) used to supplicate Allâh, saying, **"I ask You to (guide me to) the word of truth in cases of anger or content."**(2)

This is very valuable direction which commands a person to say nothing but the truth in cases of anger or contentment. When angry, most people pay little attention to what they say.

(1) Recorded by Imam Ahmad in his *Al-Musnad,* no. 1/239, 282.

(2) Recorded by An-Nasâ'iy in *Kitâb As-Sahw* (Book on Forgetfulness), no. 1304; also recorded by Al-Hâkim in his *Al-Mustadrak,* no. 1/524, 525; and also by Ibn Hibbân in his *Sahîh,* hadîth no. 1971, and Ibn Abî 'Âsim in his *As-Sunnah,* no. 129 on the authority of 'Ammâr.

HADÎTH SEVENTEEN

HADÎTH SEVENTEEN

Abû Ya'lâ Shaddâd bin Aws (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

> **"Verily Allâh has enjoined goodness to everything; so when you kill, kill in a good way and when you slaughter, slaughter in a good way. So every one of you should sharpen his knife, and let the slaughtered animal die comfortably."** (Recorded by Imam Muslim)([1])

Explanation of the Hadîth

The apparent meaning of the Prophet's (peace be upon him) saying **"Verily Allâh has enjoined goodness to everything,"** means that Allâh ordered people to adhere to goodness in dealing with any creature. It also means that Allâh enjoined goodness when manipulating anything in this life.

The Meaning or Enjoining Goodness

"Enjoined" here means that it is obligatory according to most jurists and scholars. In the Holy Qur'ân, this term refers to obligatory legal commands, as Allâh says,

﴿ إِنَّ الصَّلاَةَ كَانَتْ عَلَى الْمُؤْمِنِينَ كِتَاباً مَّوْقُوتاً ﴾ [سورة النساء ١٠٣]

which means **(Verily, the prayer is enjoined on the believers at fixed hours.)** (An-Nisâ': 103)

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(1) Recorded by Imam Muslim in the chapter on Said and Dhabâih (1955/57)

Allâh also says,

﴿ كُتِبَ عَلَيْكُمُ الصِّيَامُ ﴾ [سورة البقرة ١٨٣]

which means **(Observing As-Saum (the fasting) is prescribed for you.)** (Al-Baqarah: 183). It may refer to inevitable occurrences as Allâh says,

﴿ كَتَبَ اللَّهُ لَأَغْلِبَنَّ أَنَا وَرُسُلِي ﴾ [سورة المجادلة ٢١]

which means **(Allâh has decreed, 'Verily! It is I and My Messengers who shall be the victorious.')** (Al-Mujâdilah: 21)

Allâh also says,

﴿ وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِنْ بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُونَ ﴾

[سورة الأنبياء ١٠٥]

which means **(And indeed We have written in ZAbur (Psalms) [i.e. all the revealed Holy Books the Taurât (Torah), the Injeel (Gospel), the Qur'ân] after (We have already written in) *Al-Lauh Al-Mahfûz* (the Book, that is in heaven with Allâh), that My righteous slaves shall inherit the land (i.e., the land of Paradise).** (Al-Anbiyâ': 105)

The Prophet (peace be upon him) said about the optional night prayer in Ramadân, "I fear that it may be prescribed on you."([1])

The Prophet (peace be upon him) also said, "Verily Allâh has fixed the very portion of adultery which a man will indulge in, and which he of necessity must commit."([2])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Call to Prayer), no. 729 on the authority of 'Âishah.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Isti'dhân* (Book on Seeking Permission), no. 6243; also recorded by Muslim in *Kitâb Al- Qadar*

Thus the hadîth indicates that goodness is obligatory on each Muslim, as Allâh says,

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ ﴾ [النحل ٩٠]

which means **"Verily, Allâh enjoins *Al-Adl* (i.e. justice and worshipping none but Allâh Alone - Islmic Monotheism) and *Al-Ihsân* [i.e. to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet (peace be upon him) in a perfect manner]."** (An-Nahl: 90)

Allâh also says,

﴿ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴾ [سورة البقرة ١٩٥]

which means **(And do good. Truly, Allâh loves Al-Muhsinûn (the gooddoers))** (Al-Baqarah: 195)

Goodness may be obligatory as in cases of filial gratitude, dealing well with one's relatives, and entertaining guests. It may be preferable as in voluntary charity.

Goodness in performing deeds

This hadîth indicates that goodness is obligatory in performing all deeds. Yet such goodness has many forms. It may refer to performing obligatory religious deeds. As for voluntary or optional deeds, goodness is not obligatory in performing them. Goodness entails avoiding prohibited acts, whether in secret or public as Allâh says,

﴿ وَذَرُوا ظَاهِرَ الإِثْمِ وَبَاطِنَهُ ﴾ [سورة الأنعام ١٢٠]

(Book on Predestination), no. 20/2657 on the authority of Abû Hurayrah.

which means, **(Leave (O mankind, all kinds of) sin, open and secret.)** (Al-An'âm: 120)

In these cases, goodness is obligatory. Goodness also entails adhering to patience without complaining or showing restlessness when afflicted by disaster. As far as dealing with people is concerned, goodness entails fulfilling the duties ordained by Allâh towards them. Goodness in leading people and ruling them entails shouldering the responsibilities for them. Any extra duties are not included in obligatory goodness.

Goodness in slaughtering animals or effecting the death sentence on people entails killing them as fast as possible without afflicting extra, needless torture upon them.

This last kind is what the Prophet (peace be upon him) mentioned in this hadîth. He may have mentioned it just to give an example or in order to clarify it. He said, **"When you kill, kill in a good way and when you slaughter, slaughter in a good way."** This indicates that it is obligatory to kill or slaughter in an easy way.

Prohibition of Mutilation

Whenever the Prophet (peace be upon him) dispatched a detachment, he used to say to them, **"Do not mutilate (the enemies' bodies) and do not kill a child."**(1)

'Abdullâh bin Yazîd recorded that the Prophet (peace be upon him) prohibited Muslims from mutilating (the enemies' bodies).(2)

(1) Recorded by Muslim in *Kitâb Al-Jihâd Was-Siyar* (Book on Holy War), no. 3/1731 on the authority of Buraydah

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2474

Permissible killing may be divided into the following two cases:([1])

It may be a death sentence for killing a Muslim. In this case, the murderer is to be killed without mutilation.

Killing may be because of blasphemy or apostacy. Most scholars see that it is not desirable to mutilate the body of the blasphemous or apostate person, and that he should be killed by the sword.

Prohibition of Torturing Animals to Death

It has been recorded that the Prophet (peace be upon him) prohibited that animals be kept in a place and shot with arrows until they die. Anas recorded that the Prophet (peace be upon him) prohibited such an act.([2])

Ibn 'Umar passed by some people who put a chicken in front of them and shot at it. Ibn 'Umar said, "Who did so? The Prophet (peace be upon him) cursed whoever did such an act."([3])

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(1) There is a third case as in hadîths no. 14 in *Kitâb Al-Mazhâlim* (Book on Injustice); 'Abdullâh bin Mas'ûd reported that Allâh's Messenger (peace be upon him) said, **"It is not permissible to take the life of a Muslim who bears testimony (to the fact that there is no god but Allâh, and I am the Messenger of Allâh), but in one of the three cases: the married adulterer, a life for a life, and the one who deserts one's Din (Islam) and abandon the Muslim community."**

(2) Recorded by Al-Bukhâry in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 5513; also recorded by Muslim in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 1956.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 5515; also recorded by Muslim in *Kitâb Al-Dhabâih* (Book on the Slaughtered), no. 1958

Ibn 'Abbâs (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"Do not take a creature in which there is a soul as a target (for shooting)."**

Conditions of Slaughtering

The Prophet (peace be upon him) commanded goodness when killing or slaughtering. He ordered the slaughterer to sharpen his knife, and let the slaughtered animal die comfortably. He meant that slaughtering using a sharpened knife will be a source of comfort to the slaughtered animal so it will not suffer.

Imam Ahmad said, "The animal should be taken to the place of slaughter gently. The knife should be hidden and the slaughterer should not display it except when slaughtering it. The Prophet (peace be upon him) commanded that the knife should be hidden before slaughtering the animals."

'Umar saw a man dragging a sheep by its leg in order to slaughter it. 'Umar said to him, "Lead it to death gently."(1)

Mu'âwiah bin Qurrah recorded on the authority of his father that a man said to the Prophet (peace be upon him), "O Messenger of Allâh, when I slaughter a sheep, I have mercy for it." The Prophet (peace be upon him) said, **"If you have mercy towards the sheep, Allâh will have mercy on you."**(2)

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(1) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf,* vol. 4, p. 493; also recorded by Al-Bayhaqy, vol. 9, p. 281

(2) Recorded by Imam Ahmad in *Al-Musnad,* vol. 3, p. 436 and vol. 5, p. 34; also recorded by Al-Bukhâry in *Kitâb Al-Adab Al-Mufrad,* no. 30

HADÎTH EIGHTEEN

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Abû Dharr and Mu'âdh bin Jabal (may Allâh be pleased with them) reported that the Prophet (peace be upon him) said,

"Fear Allâh wherever you are, follow the vicious deed with a good one which will obliterate it and deal with people by good manners." (At-Tirmidhy recorded it and said that it is a good hadîth.)([1])

Explanation of the Hadîth

This great advice is all-comprehensive as it includes the rights due to Allâh and His worshippers. The right due to Allâh is that His worshippers should fear him. Fearing Allâh is the advice directed by Allâh to people in the past and the present as Allâh says,

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ﴾

[سورة النساء ١٣١]

which means, **(We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.)** (An-Nisâ': 131)

What is Meant by "Fearing Allâh"?

Fearing Allâh means that a worshipper should avoid Allâh's wrath, punishment and anger by doing good deeds and shunning evil ones. Sometimes, piety is mentioned with the Name of Allâh as He says,

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Keeping good Relations with Others), no. 1987; and he said it is an authentic, good hadîth.

﴿ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ ﴾ [سورة المائدة ٩٦]

which means, **(And fear Allâh to Whom you shall be gathered back.)** (Al-Mâ'idah: 96)

He also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴾ [سورة الحشر ١٨]

which means, **(O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do.)** (Al-Hashr: 18)

Fearing Allâh means avoiding His wrath and anger which lead to His punishments in this world as well as the Hereafter, as Allâh says,

﴿ وَيُحَذِّرُكُمُ اللَّهُ نَفْسَهُ ﴾ [سورة آل عمران ٢٨]

which means, **(And Allâh warns you against Himself (His Punishment).)** (Âl-'Imrân: 28)

Allâh also says,

﴿ هُوَ أَهْلُ التَّقْوَى وَأَهْلُ الْمَغْفِرَةِ ﴾ [سورة المدثر ٥٦]

which means, **(He is the One Who forgives (sins).)** (Al-Muddaththir:56)

Allâh deserves to be feared by His worshippers, so that they will obey and worship Him because of His Sublime Attributes, His Greatness, Superiority and Power. Sometimes fearing Allâh may be mentioned along with His punishment, the place of such punishment which is Hellfire, or the time of such punishment, which is the Day of Judgement. Allâh says,

﴿ وَاتَّقُوا النَّارَ الَّتِي أُعِدَّتْ لِلْكَافِرِينَ ﴾ [سورة آل عمران ١٣١]

which means, **(And fear the Fire, which is prepared for the disbelievers.)** (Âl-'Imrân: 131)

He also says,

﴿ فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴾ [سورة البقرة ٢٤]

which means, **(Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers.)** (Al-Baqarah: 24)

He also says,

﴿ وَاتَّقُوا يَوْماً تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ﴾ [سورة البقرة ٢٨١]

which means, **(And be afraid of the Day when you shall be brought back to Allâh.)** (Al-Baqarah: 281)

Allâh also says,

﴿ وَاتَّقُوا يَوْماً لاَّ تَجْزِي نَفْسٌ عَن نَّفْسٍ شَيْئاً ﴾ [سورة البقرة ٤٨]

which means, **(And fear a Day (of Judgement) when a person shall not be of avail to another)** (Al-Baqarah: 48)

Fearing Allâh entails performing prescribed deeds and abandoning prohibited and dubious acts. It may also entail performing optional, desirable acts and abandoning undesirable deeds. This is the highest rank of fearing Allâh, as He says,

﴿ الـم (١) ذَلِكَ الكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (٢) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ (٣) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالآخِرَةِ هُمْ يُوقِنُونَ (٤) ﴾

[سورة البقرة ١-٤]

which means, **(Alif-Lam-Mim. [These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings]. This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn [the pious and righteous persons who fear Allâh greatly (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh greatly (perform all kinds of good deeds which He has ordained)]. Who believe in the Ghaib and perform As-Salât (Iqâmat-as-Salat), and spend from what we have provided for them [i.e., give zakâh, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.]; and who believe in (th Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel (Gospel), etc.] which were sent down before you and believe with certainty in the Hereafter. (Resurrection, recompense for their good and bad deeds, Paradise and Hell, etc.).)** (Al-Baqarah, 2: 1-4)

Sayings of the Pious Predecessors on fearing Allâh

Mu'âdh bin Jabal said, "There will be a call on the Day of Judgement: Where are the people who feared Allâh? They will stand up near Allâh, Who will not hide Himself from them. It was said to Mu'âdh, "Who are the people who feared Allâh?" He said, "They shunned polytheism and worshipping idols and were sincere in worshipping Allâh." 'Umar bin 'Abdul 'Azîz said, "Fearing Allâh is not just fasting throughout the day and performing optional night prayer and then performing bad deeds. Fearing Allâh means abandoning what Allâh prohibited and performing the deeds prescribed by Him. If a person was

guided to additional better deeds, they are the exceedingly good in his record.

Abud-Dardâ said, "Fearing Allâh means that one should hold Him in piety and abandon even the bad deed equal to the weight of an atom. A person fearing Allâh should even abandon some things he thinks legal, fearing that they may be illegal. Allâh set out to His worshippers what they will see in the Hereafter as He says,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَراً يَرَهُ (٨) ﴾

[سورة الزلزلة ٧-٨]

which means, **(So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.)** (Az-Zalzalah: 7,8) Do not make little of any good deed to be performed and do not make little of any bad deed to be avoided.

Commenting on Allâh's saying,

﴿ اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ﴾ [سورة آل عمران ١٠٢]

which means, **(Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.)** (Âl-'Imrân: 102), Ibn Mas'ûd said, "Allâh should be obeyed and never disobeyed. He should be remembered and never forgotten. He should be thanked and never repudiated."

Fearing Allâh may refer, in most cases, to avoiding evil deeds. Abû Hurayrah was asked about fearing Allâh. He said, "Have you ever walked on a road full of thorns?" The inquirer replied, "Yes." Abû Hurayrah asked again, "What have you done?" The man replied, "If I

saw a thorn, I would avoid it, bypass it or take another track." Abû Hurayrah said, "This is the very essence of fearing Allâh."

Ibn Al-Mu'tazz adopted this example and said, "Abandon grave and minor sins, for this is the essence of fearing Allâh. Do as a man walking in a road full of thorns who avoids what he see. Do not make little of a minor sin. Mountains are made of pebbles."

All in all, fearing Allâh is the great advice of Allâh to people in the past as well as the present, and it is the advice of the Prophet (peace be upon him) to his nation. **"Whenever the Prophet (peace be upon him) dispatched a detachment, he would advise its leader to fear Allâh and deal in a good way with his fellow Muslims."**([1])

When the Prophet (peace be upon him) delivered a sermon in the Farewell Hajj on the day of slaughter, he advised people to fear Allâh and obey their rulers. [2]

When he preached to people and they said to him, "It seems as if it were the a sermon of a person who bids us farewell. Thus advise us." He said, "I advise you to fear Allâh and listen to and obey your rulers."

The Pious Predecessors, Abû Bakr As-Siddîq, 'Umar bin Al-Khattâb, 'Aly bin Abî Tâlib, 'Umar bin 'Abdul 'Azîz and many others, used to advise people to adhere to it (Fearing Allâh).

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(1) Recorded by Muslim in *Kitab Al-Jihâd WasSiyar* (Book on Holy War), no. 1731 on the authority of Buraydah

(2) Recorded by Muslim in the *Kâtab Al- Imârah* (Book on Faith), no. 1838)

Fearing Allâh in Secret and Public

The Prophet's (peace be upon him) saying "Fear Allâh wherever you are" means that one should fear Allâh in secret and public, whether people see him or not.

When a person knows that Allâh sees him wherever he is and that he knows all about his affairs whether secret or public, he will abandon evil deeds committed in secret. Allâh refers to this very same meaning in His saying,

﴿ وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيباً ﴾

[سورة النساء ١]

which means, **(And fear Allâh through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship). Surely, Allâh is Ever an All-Watcher over you.)** (An-Nisâ:, 1)

Wuhayb bin Al-Ward said, "Fear Allâh in the very same degree He has power over you, and be shy before Him in the very same degree He is near you." A man said to him, "Advise me." Wuhaib said, "Fear Allâh and does not consider Him the least one Who looks at you. Once a man tried to seduce a Bedouin woman. When they were alone, he said, "None sees us but the planets." She said, "Where is the Being Who created them?

Imam Ahmad (may Allâh have mercy on him) used to say, "If you are alone one day, do not say 'I am alone', but say 'There is an All-Watcher with me.' Never think that Allâh is unaware even for an hour or that unhidden things are not known by Him."

When the Prophet (peace be upon him) advised Mu'âdh to fear Allâh in secret and public, he guided him to the means that might help him in this regard. He advised Mu'âdh to be humble before Allâh as he would be humble before widely respected man in his family. This means that he should always feel that Allâh is near him and that He knows the ins and outs of him. Once he has such feeling in his heart, he will fear Allâh.

Mu'âdh adhered to the advice of the Prophet (peace be upon him). Once 'Umar bin Al-Khattâb charged him with a certain job. When he returned, he had no money. When his wife blamed him for not having money, he said, "There was a being who was keeping watch over me and preventing me from taking anything."

In this saying, Mu'âdh meant his Lord. His wife thought that 'Umar bin Al-Khattâb dispatched a man to keep watch over her husband and she complained about him to other people.

When a person maintains this status of piety in almost all his affairs, he is a true believer who worships Allâh, as if he had seen Him, and who avoids the major deadly sins.

In a nutshell, fearing Allâh in secret is a sign of perfect faith. It has a great influence to the degree that Allâh sows the seeds of love and esteem in the hearts of the believers towards those who fear him.

The Good Reeds Remove the evil deeds

In this hadîth, the Prophet (peace be upon him) said, "follow the bad deed with a good one which will obliterate it". Although a worshipper is ordered to adhere to fearing Allâh in secret and public, he may not perform some good deeds or even commit some evil ones.

Therefore, the Prophet (peace be upon him) ordered him to perform a good deed that will obliterate this sin, as Allâh says,

﴿ وَأَقِمِ الصَّلاَةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِّنَ اللَّيْلِ إِنَّ الحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ذَلِكَ ذِكْرَى لِلذَّاكِرِينَ ﴾ [سورة هود ١١٤]

which means, **(And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e. the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (advice) for the mindful (those who accept advice))** (Hûd: 114)

Ibn Mas'ûd recorded that once a man kissed a woman. The man went to the Prophet (peace be upon him) and told him what happened. The Prophet (peace be upon him) kept silent until the above verse was revealed. The Prophet (peace be upon him) summoned the man and recited the verse. Another man asked, "Is the ruling of this verse for him specifically?" The Prophet (peace be upon him) replied, **"No, it is for all people."**(1)

In the Holy Qur'ân, Allâh described those who fear Him, just like the Prophet (peace be upon him) described them in this hadîth. Allâh says,

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ المُحْسِنِينَ (١٣٤) وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ وَلَمْ

(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation), no. 4687; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 42/2763.

يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ (١٣٥) أُولَئِكَ جَزَاؤُهُم مَّغْفِرَةٌ مِّن رَّبِّهِمْ
وَجَنَّاتٌ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَنِعْمَ أَجْرُ الْعَامِلِينَ (١٣٦) ﴾

[سورة آل عمران ١٣٣-١٣٦]

which means, **(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the pious). Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good doers). And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders))** (Âl-'Imrân: 133, 136)

Allâh described those fearing Him with good characteristics such as spending in the cause of Allâh, repressing anger and pardoning people. Thus they give what they have and abstain from harming others. This is the very essence of good manners with which the Prophet (peace be upon him) advised Mu'âdh. Then, Allâh described them saying,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾

[سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins.)** (Âl-'Imrân, 13٥)

This indicates that the people fearing Allâh may commit grave sins or minor sins such as wronging themselves. Yet, they do not persist in such sins. Once committed, they remember Allâh, ask forgiveness for them and repent from doing them.

The meaning of "remember Allâh" is that they remember His Greatness, Supreme Power, Revenge and the punishment He prepared for the transgressors. Remembering all this, they revert to Him immediately, ask for forgiveness and abandon evil deeds. Allâh says,

﴿ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴾

[سورة الأعراف ٢٠١]

which means, **(Verily, those who are *Al-Muttaqûn* (the pious), when an evil thought comes to them from *Shaitân* (Satan), they remember (Allâh), and (indeed) they then see (aright).)** (Al-A'râf: 201)

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"A man committed a sin, and said, 'O Allâh I committed a sin. So forgive me.' Allâh says, 'My slave knows that he has a Lord Who forgives sins or punishes for them. I have forgiven the sin of my slave.' The man committed a second sin, a third and even a fourth.**

Following the fourth sin, Allâh says, 'Let My slave do whatever he wants.'"(1)

This means that as long as he committed a sin, he would ask for forgiveness, he should do whatever he wants. In one of his sermons, 'Umar bin 'Abdul-'Azîz said, "When any of you does good deeds, he should thank Allâh. When any of you commits bad deeds, he should ask Allâh for forgiveness. People must perform the deeds which Allâh ordained for them."

This means that a worshipper must commit the sins which Allâh ordained for him as the Prophet (peace be upon him) said, **"Allâh has written for Adam's son his share of adultery which he commits inevitably."**(2)

Yet, Allâh made an outlet for the worshipper. This outlet is repentance and asking for forgiveness. If he stuck to both, he will avoid the evils of sins. If he insisted on committing sins, he would perish.

'Abdullâh bin 'Umar reported that the Prophet (peace be upon him) said, **"Have mercy (on others) and Allâh will display mercy on you. Forgive others' sins and Allâh will forgive yours. Woe to the people who did not act according to religious preaching! Woe to those who insist on committing evil deeds while they know!"**(3)

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(1) Recorded by Al-Bukhâry in *Kitab At-Tawhîd* (Book on Monotheism), no. 7507; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 2758/29,30

(2) Recorded by Al-Bukhâry in *Kitâb Al-Isti'dhân* (Book on Seeking Permission), no. 6243; also recorded by Muslim in *Kitâb Al Qadar* (Book on Predestination), no. 20/2657

(3) Recorded by Imam Ahmad in *Al-Musnad*, vol. 2, p. 165; also recorded by Al-Bukhâry in *Kitâb Al-Adab* Al-Mufrad (380)

The people who do not act according to religious preaching are those who listen to sermons, but do not make use of what they hear.

The Meaning of "Good Deed"

The Prophet's (peace be upon him) saying **"Follow the bad deed with a good one which will obliterate it,"** may refer to repentance. In the Holy Qur'ân, Allâh tells us that when a person abandons a sin, Allâh forgives his sin and grants him repentance. Allâh says,

﴿ إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِن قَرِيبٍ فَأُوْلَئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ﴾ [سورة النساء ١٧]

which means, **(Allâh accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allâh will forgive.)** (An-Nisâ': 17)

Allâh also says,

﴿ إِلاَّ مَن تَابَ وَآمَنَ وَعَمِلَ عَمَلاً صَالِحاً فَأُوْلَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ﴾

[سورة الفرقان ٧٠]

which means, **(Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allâh will change their sins into good deeds.)** (Al-Furqân: 70)

He also says,

﴿ وَإِنِّي لَغَفَّارٌ لِّمَن تَابَ وَآمَنَ وَعَمِلَ صَالِحاً ثُمَّ اهْتَدَى ﴾ [سورة طه ٨٢]

which means, **(And verily, I am indeed Forgiving to him who repents, believes (in My Oneness, and associates none in worship with Me) and does righteous good deeds, and then remains constant in doing them, (till his death))** (Tâ-Hâ: 82)

The "good deed" may mean a thing greater than repentance, as Allâh says,

﴿ وَأَقِمِ الصَّلاةَ طَرَفَيِ النَّهَارِ وَزُلَفاً مِّنَ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ﴾
[سورة هود ١١٤]

which means, **(And perform *As-Salât* (*Iqâmat-as-Salât*), at the two ends of the day and in some hours of the night [i.e., the five compulsory *Salât* (prayers)]. Verily, the good deeds remove the evil deeds (i.e., small sins).)** (Hûd: 114)

Abû Bakr As-Siddîq (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"If a person commits a sin and then performs ablution, prays and asks Allâh for forgiveness, Allâh will forgive him."**

Then, the Prophet (peace be upon him) recited the following verse,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾
[سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins.)**([1]) (Âl-'Imrân: 135)

One day 'Uthmân bin 'Affân performed the ablution well, and then said, **"I saw Allâh's Messenger (peace be upon him) perform ablution, the best ablution, and then observed, 'He who performed**

([1]) Recorded by Abû Dawûd, hadîth no. 1521, At-Tirmidhy, hadîth no. 3006, Ibn Mâjah, hadîth no. 1395 and Ahmad, vol. 1, p. 2,10.

ablution like this and then went towards the mosque and nothing (but the love of) prayer urged him (to do so), all his previous (minor) sins would be expiated.'"([1])

Abû Hurayrah said, **"The Messenger of Allâh (peace be upon him) said, 'Should I not suggest to you that by which Allâh obliterates the sins and elevates the ranks (of a man).' They (the hearers) said, 'Yes, Messenger of Allâh.' He said, 'Performing the ablution thoroughly despite odds, taking more paces towards the mosque, and waiting for the next prayer after observing a prayer, and that is mindfulness.'"**([2])

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever observes fasts during the month of Ramadân faithfully out of sincere faith and hoping to attain Allâh's rewards (not for showing off), all his past sins will be forgiven. And whoever establishes prayers during the nights of Ramadân faithfully out of sincere faith and hoping to attain Allâh's rewards (not for showing off), all his past sins will be forgiven."**([3])

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Wudû'* (Book on Ablution), hadîth no. 164; also recorded by Muslim in *Kitâb At-Tahârah* (Book on Purification), hadîth no. 226/3,4.

(2) Recorded by Al-Bukhâry in *Kitâb Mawaqît As-Salâh* (Book on Prayer Times), hadîth no. 528; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), hadîth no. 667/283.

(3) Recorded by Al-Bukhâry in *Kitâb Fadl Laylat Al-Qadr* (Book on Excellence of the Night of Revelation), no. 2014; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on Travelers' Prayer), no. 670/175.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever performs Hajj for Allâh's pleasure and does not have sexual relations with his wife, and does not do evil or sins, then he will return (after Hajj free from all sins) as if he were born anew."**([1])

Abû Hurayrah also reported that the Prophet (peace be upon him) said, **"Whoever says, 'Subhân Allâh wa bihamdihi,' one hundred times a day, will be forgiven all his sins even if they were as much as the foam on the sea."**([2])

Abû Hurayrah also reported that the Prophet (peace be upon him) said, **"If one says one-hundred times in one day: 'None has the right to be worshipped but Allâh, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)', one will get the reward of manumitting ten slaves, and one-hundred good deeds will be written in his account, and one-hundred bad deeds will be wiped off or erased from his account, and on that day he will be protected from the morning till evening from Satan, and nobody will be superior to him except one who has done more than that which he has done."**([3]) There are many related hadîths in this regard.

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Hajj* (Book on Pilgrimage), no. 1521; also recorded by Muslim in *Kitâb Al-Hajj* (Book on Pilgrimage), no. 1350/438.

([2]) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6405; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplications and Remembrance), no. 28/2691.

([3]) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6403

Good Deeds Expiate Minor Sins Provided That A Person Does Not Insist on Them

'Uthmân bin 'Affân reported that the Prophet (peace be upon him) said, **"Whenever a Muslim attends a prescribed prayer and he perfects its ablution, bowing and humbleness, it will be an expiation for sins, save the major ones, throughout his life."**([1])

As for the major grave sins, they are not expiated unless one repents, because repentance is obligatory on worshippers as Allâh says,

﴿ وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴾ [سورة الحجرات ١١]

which means, **(And whosoever does not repent, then such are indeed *Zâlimûn* (wrongdoers, etc.))** (Al-Hujurât: 11)

Punishments for grave sins expiate them. Punishments include legal ones such as the prescribed legal penal code or ad hoc punishments imposed by the ruler. The Prophet (peace be upon him) said, **"Whoever commits a grave sin and he was punished for it, such punishment expiates this sin."**([2])

Punishments also include disasters ordained by Allâh such as illnesses and pains, as the Prophet (peace be upon him) said, **"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allâh expiates some of his sins for that."**([3])

([1]) Recorded by Imam Muslim in *Kitâb* A<u>t</u>-<u>T</u>ahârah (Book on Purification), hadîth no. 7/228.

([2]) Recorded by Imam Muslim in *Kitâb Al-Hudûd* (Book on Legal Punishments), no. 43/1709

([3]) Recorded by Al-Bukhâry in *Kitâb Al-Marad* (Book on Disease), no. 5641, 5642; also recorded by Muslim in *Kitab Al-Birr Was-Silah* (Book

Allâh described the true faithful as those who avoid committing major sins. Allâh says,

﴿ ... وَيَجْزِيَ الَّذِينَ أَحْسَنُوا بِالْحُسْنَى (٣١) الَّذِينَ يَجْتَنِبُونَ كَبَائِرَ الإِثْمِ وَالْفَوَاحِشَ إِلاَّ اللَّمَمَ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ... ﴾ [سورة النجم ٣١- ٣٢]

which means, **(And reward those who do good, with what is best (i.e. Paradise). Those who avoid great sins and Al-Fawâhish (illegal sexual intercourse, etc.) except the small faults, verily, your Lord is of vast forgiveness.)** (An-Najm: 32)

Interpreting "small faults", scholars have two different opinions:

First: They may refer to the acts made before committing a great sin, such as touching a woman or kissing her.

Second: They may refer to committing a great sin once and repentance from it immediately after.

It seems that both opinions are true and that the verse refers to both. Thus the truely faithful is the one who rarely commits a great sin and once he committed it, repents from it. Or, he is the one who commits a small fault which incomparable to his good deeds which expiate for such faults, provided that he not insist on them, as Allâh says,

﴿ وَلَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَهُمْ يَعْلَمُونَ ﴾ [سورة آل عمران ١٣٥]

which means, **(And do not persist in what (wrong) they have done, while they know**. -l-'Imrân: 135)

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on Righteousness and Keeping Good Relations with Others), no. 52/2573.

Good Manners

The Prophet (peace be upon him) said, "**...and deal with people with good manners.**" This is one of the prerequisites of fearing Allâh. The Prophet (peace be upon him) mentioned good manners, because they need to be clarified. Many people believe that fearing Allâh means only to fulfill the rights due to Allâh, without paying the least attention to the rights due to the worshippers. Performing both rights is very rare and none but the Prophets and truly faithful can do it.

In the Holy Qur'ân, Allâh considered dealing with people with good manners as one of the prerequisites of fearing Him, as He says,

﴿ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) ﴾

[سورة آل عمران ١٣٣-١٣٤]

which means, **(Prepared for Al-Muttaqûn (the pious). Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the gooddoers))** (Âl-'Imrân: 133, 134)

The Prophet (peace be upon him) considered dealing with people with good manners as the most perfect trait of the believers. Abû Hurayrah reported that the Prophet (peace be upon him) said, "**The most perfect believers are those who have the best manners.**"[1]

(1) Recorded by Abû Dawûd in *As-Sunnan,* no. 4682, At-Tirmidhy. No. 1162; and Imam Ahmad. no. 2/250.

Usâmah bin Shurayk said, "The Companions asked, 'O Messenger of Allâh, what is the best trait given to the Muslim?' The Prophet (peace be upon him) replied, **'Good manners.'**"([1])

The Prophet (peace be upon him) told us that the good-mannered person reaches the rank of one who fasts and offers optional night prayer, so that a Muslim will not give priority to fasting and prayer on account of good manners, believing that the latter is less than the former. 'Âishah reported that the Prophet (peace be upon him) said, **"Through good manners, a believer reaches the rank of one who fasts and offers optional night prayer."**([2])

Finally, good manners are the weightiest deeds put in the record of deeds of a Muslim, and a good-mannered person is the most beloved person to Allâh and the nearest one to the Prophets. Abud-Dardâ reported that the Prophet (peace be upon him) said, **"Nothing put on the scale is weigher over good manners. A good-mannered person reaches the rank of one one who fasts and offers optional night prayer."**([3])

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, **"Should not I tell you of the most beloved of you to Allâh and the nearest to me on the Day of Judgment?" They said, "Yes." The Prophet (peace be upon him) said, "Those who have the best manners."**

([1]) Recorded by Ibn Mâjah, no. 3436 and Imam Ahmad, no. 4/278

([2]) Recorded by Abû Dawûd in *Kitâb Al-Adab*, no. 4798; and Imam Ahmad, no. 6/90, 133.

([3]) Recorded by Abû Dawûd in *Kitâb Al-Adab*, no. 4799; and Imam Ahmad, no. 6/442,446

What is Meant by Good Manners?

There are many sayings adopted by the Pious Predecessors in defining good manners. Al-Hasan said, "Good manners entail generosity, giving charity and bearing mistakes committed by others."

Ibn Al-Mubârak defined good manners saying, "They are smiling at others, doing goodness and abstaining from harming people."

Salâm bin Abî Mutai' was asked about good manners and he said, "You see him smiling when you come to him, as if you are giving him what you are asking him to give you! If he has nothing in his hands save his soul, he will give it. So whoever asks him should show piety."

He is just like the sea which you can reach from any direction. Goodness is its waves and generosity is its beach.

Imam Ahmad said, "Good manners mean that you should neither get angry nor nervous." He also said, "Good manners entail bearing others' faults."

HADÎTH NINETEEN

HADÎTH NINETEEN

'Abdullâh bin 'Abbâs (may Allâh be pleased with them) said,

"One day, I was behind the Prophet (peace be upon him), who said, **'O boy, I shall teach you some words. Preserve Allâh and Allâh will preserve you. Preserve Allâh and you will find Him with you. If you ask, ask Allâh. If you seek help, seek the help of Allâh. Be aware that if the nation gathered in order to benefit you, they will never benefit you, except by that which Allâh ordained. If they gathered in order to harm you, they will never harm you, except by that which Allâh ordained. Pens are lifted and papers are dried.'"** (Recorded by At-Tirmidhy who said that it is an authentic, good hadîth)([1])

In a narration by others than At-Tirmidhy, it was related that the Prophet (peace be upon him) said, **"Preserve Allâh and you will find Him with you. Be near to Allâh at times of prosperity and He will be with you in times of distress. Be acknowledged that whatever you missed, would never have been realized and whatever you realized, you would never have missed. Be acknowledged that victory comes with patience, happiness comes after distresses, and that after hardships, there will be relief."**([2])

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(1) Recorded by At-Tirmidhy in *Kitâb Sifat Al-Qiyâmah* (Book on Description of the Resurrection), no. 2516; also recorded by Imam Ahmad, vol. 1, p. 293

(2) Recorded by Imam Ahmad in *Al-Musnad*, vol. 1, pp. 303 and 307; and by At-Tabarâny in *Al-Kabîr*, no. 11/23 (11243). It was authenticated by Al-Hâkim, no. 3/542. Adh-Dhahabi said, "It is not authentic."

The Importance of This Hadîth

This hadîth contains great advice and all-comprehensive pillars of religion. A scholar said, "I contemplated on this hadîth and it swept me away. I was about to lose my mind. What a great loss that many people do not know this hadîth and do not understand its meaning."

Explanation of The Hadîth

The Prophet's (peace be upon him) saying, **"Preserve Allâh"**, means that one should preserve his covenant with Allâh and pay attention to His rights, commands and prohibitions. One should adhere to the commands of Allâh, avoid prohibited acts and never transgress the duties ordained by Him, or perform a deed which He prohibited. Whoever follows this is among those who preserve their covenant with Allâh Who praised them saying,

﴿ هَذَا مَا تُوعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ (٣٢) مَّنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُّنِيبٍ (٣٣) ﴾ [سورة ق ٣٢-٣٣]

which means, **((It will be said), 'This is what you were promised, - (it is) for those oft-returning (to Allâh) in sincere repentance, and those who preserve their covenant with Allâh (by obeying Him in all that He has ordered, and worship none but Allâh Alone, i.e., follow Allâh's Religion, Islamic Monotheism). "Who feared the Most Beneficent (Allâh) in the *Ghaib* (unseen): (i.e., in this worldly life before seeing and meeting Him), and brought a heart turned in repentance (to Him - and absolutely free from each and every kind of polytheism.)** (Qâf: 32, 33)

It has been interpreted that those who preserve their covenant with Allâh are those who adhere to His commands and those who remember their sins in order to repent them.

The most important commands ordained by Allâh which a Muslim should preserve is prayer. Allâh ordered us to observe prayer as He says,

﴿ حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى ﴾ [سورة البقرة ٢٣٨]

which means, **(Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salât (i.e. the best prayer - 'Asr))** (Al-Baqarah: 238)

Allâh praised those who observe it, saying,

﴿ وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ ﴾ [سورة المعارج ٣٤]

which means, **(And those who guard their *Salât* (prayers) well.)** (Al-Ma'ârij: 34)

One is also commanded to preserve his oaths, as Allâh says,

﴿ وَاحْفَظُوا أَيْمَانَكُمْ ﴾ [سورة المائدة ٨٩]

which means, **(And protect your oaths (i.e., do not swear often))** (Al-Mâ'idah: 89)

Many people swear oaths, but they do not keep them. One should also pay attention to his mind and ideas, and keep himself against eating legally prohibited food.

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ [سورة الإسراء ٣٦]

which means, **(Verily! The hearing and the sight and the heart, of each of those you will be questioned (by Allâh))** (Al-Isrâ': 36)

The most important prohibition which one should avoid is committing a sin through one's tongue or sexual organs. Allâh says,

﴿ وَالْحَافِظِينَ فُرُوجَهُمْ وَالْحَافِظَاتِ وَالذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً ﴾ [سورة الأحزاب ٣٥]

which means, **(The men and the women who guard their chastity (from illegal sexual acts) and the men and the women who remember Allâh often with their hearts and tongues (while sitting, standing, lying, etc., more than 300 extra times over the remembrance of Allâh during the five compulsory congregational prayers) or praying additional *Nawâfil* prayers for night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e., Paradise).)** (Al-Ahzâb: 35)

The Prophet's (peace be upon him) saying, "Allâh will preserve you," means that if one adheres to the commands of Allâh, Allâh will preserve him. Reward is commensurate with deeds as Allâh says,

﴿ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ ﴾ [سورة البقرة ٤٠]

which means, **(And fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me).)** (Al-Baqarah: 40)

Allâh's preservation of His worshipper is divided into two kinds:

The first: Allâh preserves him in his worldly affairs, such as his body, children, family and money. Whoever adheres to the commands of Allâh when he is young and strong, Allâh will preserve him when he is old and fragile, and will let him enjoy his hearing, sight, strength and mind.

Allâh may preserve a person's offspring, because he is a good worshipper, as the following Qur'ânic verse was interpreted,

﴿ وكَانَ أبُوهُمَا صَالِحاً ﴾ [سورة الكهف ٨٢]

which means, **(And their father was a righteous man.)** (Al-Kahf: 82)

It has been said that the children were preserved because their father was a righteous man. Sa'îd bin Al-Mûsâyyib said to his son, I will increase my prayer for your sake, hoping that Allâh will preserve you because of me. Then he recited the following verse,

﴿ وكَانَ أبُوهُمَا صَالِحاً ﴾ [سورة الكهف ٨٢]

which means, **(And their father was a righteous man.)** (Al-Kahf: 82)

The second one is more honorable as Allâh will preserve the religion and faith of the worshipper. Allâh preserves him from falling into misleading dubious ideas and prohibited lusts. Allâh will preserve his religion when he dies and He will take away his soul if the worshipper was a truly faithful person.

The Prophet's (peace be upon him) saying, **"Preserve Allâh and you will find Him with you,"** means that when a person adheres to the commands of Allâh, Allâh will support and guide him and even give him victory. Allâh says,

﴿ إنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوا وَالَّذِينَ هُم مُّحْسِنُونَ ﴾ [سورة النحل ١٢٨]

which means, **(Truly, Allâh is with those who fear Him (keep their duty unto Him), and those who are *Muhsinûn* (good-doers).)** (An-Nahl: 128)

Qatâdah said, "If a person adheres to piety, Allâh will be with him. Once Allâh is with him, he will never be defeated, as he has the never-sleeping Guard and the never-errant Guide. Allâh will be with such people, especially as was the case with Moses and Aaron. Allâh says,

﴿ قَالَ لاَ تَخَافَا إِنَّنِي مَعَكُمَا أَسْمَعُ وَأَرَى ﴾ [سورة طه ٤٦]

which means, **(He (Allâh) said: "Fear not, verily! I am with you both, hearing and seeing.)** (Tâ-Hâ: 46)

Prophet Moses also said,

﴿ إِنَّ مَعِيَ رَبِّي سَيَهْدِينِ ﴾ [سورة الشعراء ٦٢]

which means, **("Nay, verily! With me is my Lord; He will guide me.")** (Ash-Shu'arâ': 62)

This special accompaniment means that Allâh will support, preserve, help and grant victory to the person. There is also general accompaniment, as mentioned in Allâh's saying,

﴿ مَا يَكُونُ مِن نَّجْوَى ثَلاَثَةٍ إِلاَّ هُوَ رَابِعُهُمْ وَلاَ خَمْسَةٍ إِلاَّ هُوَ سَادِسُهُمْ وَلاَ أَدْنَى مِن ذَلِكَ وَلاَ أَكْثَرَ إِلاَّ هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ﴾ [سورة المجادلة ٧]

which means, **(There is no *Najwa* (secret counsel) of three, but He is their fourth (with His Knowledge, while He Himself is over the Throne, over the seventh heaven), nor of five but He is their sixth (with His Knowledge), not of less than that or more, but He is with them (with His Knowledge) wheresoever they may be.)** (Al-Mujâdilah: 7)

This accompaniment means that Allâh knows each and every thing about His worshippers and that He watches their deeds. Thus they should fear Him. Then the Prophet (peace be upon him) said, "Be near to Allâh at times of prosperity and He will be with you in times of distress. If a worshipper feared Allâh, adhered to His Commands, and performed the rights due to Him in times of prosperity, he will be near Allâh. There will be a special relation between the worshipper and his Lord. Allâh will be with him in times of distress and will save him from any calamities, because of such relation. Because of this special relation, Allâh will be near him, love him and answer his supplications.

A worshipper's knowledge of his Lord is divided into two types:

Generalized knowledge which is embedded in belief in Allâh and having faith in Him; special knowledge, which means that one's heart is completely devoted to Allâh, finding rest and tranquility when remembering Him, being afraid of Him, and being shy before Him. This special knowledge is adopted by the pious and righteous people.

Allâh's knowledge of His worshipper is also divided into two types:

Generalized knowledge, which means that Allâh knows all about His worshippers whether they declared it or not, as Allâh says,

﴿ وَلَقَدْ خَلَقْنَا الإِنسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهِ نَفْسُهُ ﴾ [سورة ق ١٦]

which means, **(And indeed We have created man, and We know what his ownself whispers to him.)** (Qâf: 16)

Special knowledge, which means that Allâh loves His worshipper, answers his supplications and saves him from distress and calamities. This sort of knowledge is referred to in the Prophet's (peace

be upon him) saying, **"Allâh says, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps coming closer to Me through performing Nawâfil (praying or doing extra deeds besides what is obligatory) till I love him; so I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My protection (refuge), I will protect him; (i.e., give him My Refuge) and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him.'"**(1)

All in all, when a worshipper fears Allâh and obeys Him in times of prosperity, Allâh will be with him and support him in times of distress.

The Greatest Distress

The greatest distress that afflicts the worshipper in this world is death. If his abode is not good, what is after death may be even worse. A believer, when young and strong, should prepare himself for death by adhering to piety and performing good deeds as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَلْتَنظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ (١٨) وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ أُولَٰئِكَ هُمُ الْفَاسِقُونَ (١٩) ﴾ [سورة الحشر ١٨-١٩]

which means, **(O you who believe! Fear Allâh and keep your duty to Him. And let every person look to what he has sent forth for the**

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(1) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no. 6502

morrow, and fear Allâh. Verily, Allâh is All-Aware of what you do. And be not like those who forgot Allâh (i.e., became disobedient to Allâh) and He caused them to forget their ownselves, (let them forget to do righteous deeds). Those are the *Fâsiqûn* (rebellious, disobedient to Allâh). (Al-Hashr: 18, 19)

When a worshipper remembers Allâh in times of prosperity and youth and prepares himself to encounter Him after death, Allâh will support him in times of distress, care for him, embed in his heart to die adhering to monotheism and take his soul while He is content with His worshipper. If a person forgets Allâh in times of prosperity and youth, and does not prepare himself for death, Allâh will abandon him in times of distress and leave him alone.

Abû Bakr bin Abî 'Ayyâsh said to his son when he was dying, "Do you think that Allâh will not accept from me the recitation of the entire Holy Qur'ân each night for forty consecutive years?

Asking And Seeking Help

Then the Prophet (peace be upon him) said, "If you ask, ask Allâh. If you seek help, seek the help of Allâh." This saying is derived from Allâh's saying,

﴿ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴾ [سورة الفاتحة ٥]

which means, **(You (Alone) we worship, and You (Alone) we ask for help (for each and everything))** (Al-Fâtihah: 5)

Asking Allâh is to invoke Him and invocation is the essence of worship. An-Nu'mân bin Bashîr reported that the Prophet (peace be upon

him) said, **"Invocation is (the essence of) worship. Then, he recited Allâh's saying,**

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾ [سورة غافر ٦٠]

which means, (And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation))." (Ghâfir: 60) ([1])

Allâh also enjoins us to ask Him as He says

﴿ وَاسْأَلُوا اللَّهَ مِن فَضْلِهِ ﴾ [سورة النساء ٣٢]

which means, **(And ask Allâh of His Bounty.)** (An-Nisâ': 32)

There are many authentic hadîths that prohibit asking other people. **"The Prophet (peace be upon him) made a pledge of allegiance with some of his companions that they should not ask for anything from the people. If their whip or the rope of their camel fell, they would not ask a person to hand it over."**([2])

It is obligatory that one should ask Allâh Alone and abandon asking His worshippers. Asking for a thing means that a person is humiliated and that he needs the person who is asked. It means the needy know that the person asked has the ability to remove such and such harm, achieve the aim needed and attain one's interests. Humility and need should be directed to Allâh Alone, because this is the essence of worship.

Allâh likes to be asked by His worshippers and that they even ask him earnestly and eagerly. Allâh is Angry when He is not asked by His

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([1]) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1479; and by Ibn Mâjah, no. 3828; and by Imam Ahmad, no. 4/267.

([2]) Recorded by Imam Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 108/1043.

worshippers who may ask other creatures just like them. Allâh is Omnipotent and He can answer all His worshipper's needs without affecting His Realm. On the contrary, creatures hate to be asked for something because of their poverty, inability and need.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Our Lord, the Blessed, the Superior, comes down every night to the Heaven nearest us when the last third of the night remains, saying, 'Is there anyone to invoke Me, so that I may respond to invocation? Is there anyone to ask Me, so that I may grant him his request? Is there anyone seeking My forgiveness, so that I may forgive him?'"**(1)

As for seeking the help of Allâh Alone, it is required because a worshipper is unable to attain his interests, protect himself from harm and evil, and there is none but Allâh Who can support him in achieving his worldly and religious interests. If Allâh supports a worshipper, such worshipper is saved but if Allâh abandons him, he is ruined. This is the very meaning of saying, "*La Hawla wala Quwwata Illâ Billâh* (There is no might or refuge save in Allâh.)"

This great sentence is one of the treasures of Paradise. It means that a worshipper can do nothing except with the help and support of Allâh. A worshipper needs the help and support of Allâh in performing prescribed deeds, avoiding evil and adhering to patience in case of calamities whether in this world, upon death or what may follow in the grave and the Day of Judgement. Allâh Alone can help and support the worshipper in all these cases. When a worshipper seeks the help and

(1) Recorded by Al-Bukhâry in *Kitâb At-Tahajjud* (Book on Tahajjud), no. 1145; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on Traveler's Prayer), no. 168/758.

support of Allâh, Allâh will help him. The Prophet (peace be upon him) said, "Be careful in what benefits you, seek the help of Allâh and abandon inability."[1]

If a worshipper abandoned seeking the help and support of Allâh, and seeks the help of other creatures, Allâh will abandon him to this creature and leave him ruined. Nothing shall ever happen to us except what Allâh has ordained for us. The Prophet (peace be upon him) said, "Acknowledge that if the nation gathered in order to benefit you, they will never benefit you except by that which Allâh ordained. If they gathered in order to harm you, they will never harm except by that which Allâh ordained.

This means that whatever afflicts or benefits a worshipper in this world is ordained by Allâh. Nothing will he realize unless it had been recorded in the Book on Decrees, even if all creatures had another opinion."

The Holy Qur'ân set out this matter in Allâh's saying,

﴿ قُل لَّن يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا ﴾ [سورة التوبة ٥١]

which means, **(Say, 'Nothing shall ever happen to us except what Allâh has ordained for us.)** (At-Tawbah: 51)

(1) Recorded by Muslim in *Kitâb Al- Qadar* (Book on Predestination), no. 34/2664, on the authority of Abû Hurayrah.

Allâh also says,

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ فِي الأَرْضِ وَلاَ فِي أَنفُسِكُمْ إِلاَّ فِي كِتَابٍ مِّن قَبْلِ أَن نَّبْرَأَهَا ﴾ [سورة الحديد ٢٢]

which means, **(No calamity befalls the earth or to yourselves, but that which is inscribed in the Book on Decrees (*Al-Lauh Al-Mahfûz*), before We bring it into existence.)** (Al-Hadîd: 22)

This part of the hadîth is the root of all goodness and other parts may be attributed to it. When a worshipper knows that he will face nothing except that which Allâh ordained, be it good, evil or harm, and that all people's efforts to change Allâh's decree are of no avail, he will know that Allâh Alone is the One Who causes harm and benefit and it is He Who gives and abstains from giving. Thus, the worshipper will direct all his acts of worship to Allâh Alone and adhere to His commands. One worships Allâh in order to attain his interests and protect him from evil. For this reason, Allâh condemned those who worship idols that neither benefit nor harm the idolaters.

In case of calamities, belief in Allâh's decrees has two degrees:

First: Contentment with Allâh's decrees which is a very elevated rank, as Allâh says

﴿ مَا أَصَابَ مِن مُّصِيبَةٍ إِلاَّ بِإِذْنِ اللَّهِ وَمَن يُؤْمِنْ بِاللَّهِ يَهْدِ قَلْبَهُ ﴾

[سورة التغابن ١١]

which means, **(No calamity befalls, but with the Leave [i.e. decision and *Qadar* (Divine Preordainment)] of Allâh, and whosoever believes in Allâh, He guides his heart [to the true Faith with certainty, i.e.,**

what has befallen him was already written for him by Allâh from *Qadar* (Divine Preordainment)]) (At-Taghâbun: 11)

'Alqamah said, "This is the calamity that afflicts a person who knows that it is from Allâh, and hence, he submits to Allâh's ordinance and becomes content."

Anas reported that the Prophet (peace be upon him) said, "**If Allâh loves a people, He afflicts them. Allâh will be Pleased with the content and Angry with the discontent.**"[1]

When a person reaches such a rank, his life will be happy as Allâh says,

﴿ مَنْ عَمِلَ صَالِحاً مِّن ذَكَرٍ أَوْ أُنثَى وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهُ حَيَاةً طَيِّبَةً ﴾

[سورة النحل ٩٧]

which means, **(Whoever works in righteousness, whether male or female, while he (or she) is a true believer (of Islamic Monotheism) verily, to him We will give a good life (in this world with respect, contentment and lawful provision).)** (An-Nahl: 97)

A scholar said, "A good life is contentment."

Second: Adhering to patience once a calamity befalls a person. This rank is suitable for the person who can not be content with the ordinance of Allâh. Contentment is a desirable virtue, but adhering to patience is obligatory on each Muslim. Patience entails extra goodness to the Muslim as Allâh enjoined him to adhere to it; and He even promised a great reward for it as He says,

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(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2396; also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Seditions), no. 4031.

﴿ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴾ [سورة الزمر ١٠]

which means, **(Only those who are patient shall receive their rewards in full, without reckoning.)** (Az-Zumar: 10)

Difference Between Patience And Contentment

The difference between patience and contentment is that patience is restraining oneself from complaining, in spite of pain, while hoping to eliminate it. It also entails restraining one's body from acting in response to anguish.

As for contentment, it is a feeling of comfort with the ordinance of Allâh and the abandonment of hoping to eliminate pains. If there is pain, the sense of contentment alleviates it, because the heart is overwhelmed with faith and assurance. If the sense of contentment increases, it may eliminate the sense of pain entirely.

Victory Comes with Patience

Then, the Prophet (peace be upon him) said, **"Acknowledge that victory comes with patience."** It refers to victory in both types of Jihâd: Jihâd against the disbelievers and Jihâd against one's whims and caprices, which is greater than the first. The Prophet (peace be upon him) said, **"The Mujahid is the one who practices Jihâd on himself for the sake of Allâh."**(1)

(1) Recorded by At-Tirmidhy in *Kitâb Fadâ'il Al-Jihâd* (Book on the Excellence of Jihâd), no. 1621. He said that it is an authentic good hadîth. It is also recorded by Imam Ahmad in *Al-Musnad*, no. 6/20, 21, 22 and Ibn Hibbân in his *Sahîh, no.* 4862 on the authority of Fudâlah bin 'Ubayd.

When a person adheres to patience, he will be victorious over his enemies. If he does not, he will be defeated, taken prisoner or murdered.

Happiness Comes after Distresses

Then, the Prophet (peace be upon him) said, "Happiness comes after distress. This is derived from Allâh's saying,

﴿ حَتَّى إِذَا اسْتَيْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جَاءَهُمْ نَصْرُنَا ﴾

[سورة يوسف ١١٠]

which means, **((They were reprieved) until, when the Messengers gave up hope and thought that they were denied (by their people), then came to them Our Help.)** (Yûsuf: 110)

Allâh related many stories about His Prophets who suffered from distress and calamity, but Allâh saved them. He saved Noah and the believers in the ship, saved Abraham from fire, ransomed his son after he enjoined him to sacrifice him, saved Moses and his people from the sea and drowned their enemies, saved Job and Jonah from distress, and saved Muhammad (peace be upon him) from his enemies as in the events of the cave, and the battles of Badr, Uhud, Al-Ahzâb, and Hunain, etc.

One Hardship Cannot Overcome Two Reliefs

The Prophet (peace be upon him) said, "and that after hardships there will be relief" It is derived from Allâh's saying,

﴿ سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْراً ﴾ [سورة الطلاق ٧]

which means, **(Allâh will grant after hardship, ease.)** (At-Talâq: 7)

He also says,

﴿ فَإِنَّ مَعَ الْعُسْرِ يُسْراً (٥) إِنَّ مَعَ الْعُسْرِ يُسْراً (٦) ﴾ [سورة الشرح ٥-٦]

which means, **(So verily, with hardship, there is relief, Verily, with hardship, there is relief (i.e., there is one hardship with two reliefs; so one hardship cannot overcome two reliefs))** (Ash-Sharh: 5, 6)

When hardships afflict a Muslim to a great extent and he is disappointed because no creature on earth can help him, he reverts to Allâh. This is the very essence of putting trust in Allâh. Putting trust in Allâh leads to sufficing one's needs as Allâh says,

﴿ وَمَن يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ﴾ [سورة الطلاق ٣]

which means, **(And whosoever puts his trust in Allâh, then He will suffice him.)** (At-Talâq: 3)

When a believer feels that his hardships are not relieved and he is disappointed even after many invocations which have not been answered, he reverts to himself saying, "I am in a hardship because of my sins. If I am a good person, my supplications will be answered". Such taunting is more beloved to Allâh than many acts of worship, because it indicates that a worshipper confesses that hardships were afflicted on him because of his sins and that he is not worthy of answering his invocations. Once he has such a feeling, his invocations are answered and his hardships relieved. In this context, some ancient poets said, "What you see may not last and you will see a relief from the catastrophes of this time. Allâh may relieve such hardships, for Allâh ordains the affairs of His creatures. If there is hardship, hope for relief. Allâh ordained that after each hardship, there would be a relief."

HADÎTH TWENTY



HADÎTH TWENTY

Abû Mas'ûd Al-Badri (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

"One of the sayings of the early Prophets which the people have got is; If you don't feel ashamed (from Hayâ': pious shyness from committing religious indiscretions), do whatever you like."([1])

Explanation of the Hadîth

The Prophet's (peace be upon him) saying, **"One of the sayings of the early Prophets which the people have got"** indicates that this was said by the previous Prophets; that people narrated it generation after generation, and that it remained khnown nowned until it reached this nation.

The Prophet's (peace be upon him) saying, **"If you don't feel ashamed (from Hayâ': pious shyness from committing religious indiscretions), do whatever you like,"** may be interpreted in two ways:

First: It does not mean that one should do whatever he likes, but said as a way of prohibition.

Second: It means that if the thing you intend to do is not condemned by Allâh or people because it is an act of worship, is of good morals or a recommended manner, then do whatever you want.

The Prophet (peace be upon him) considered Hayâ' to be a part of faith. 'Abdullâh bin 'Umar said, "Once Allâh's Messenger passed by an Ansâri (man) who was admonishing his brother regarding Hayâ' as if he

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Adab*, no. 6120

was saying that Hayâ' caused harm to him." At that Allâh's Messenger said, **'Leave him as Hayâ' is a part of faith.'"**([1])

Abû Hurayrah reported that the Prophet (peace be upon him) said, "And Hayâ' (This word covers a large number of concepts which are to be taken together, amongst which are self respect, modesty, bashfulness, and scruples, etc. Its predominant meaning is pious shyness from committing religious indiscretions is a part of faith."([2])

'Imrân bin Al-Husayn reported that the Prophet (peace be upon him) said, "Hayâ' does not bring anything except good." In a narration by Imam Muslim, the Prophet (peace be upon him) said, "Hayâ' (pious shyness from committing religious indiscretions) is all good."([3])

Types of Hayâ'

Hayâ' is divided into two types:

The first: Habitual and non-acquired Hayâ' which is one of the best characteristics that Allâh gives as a gift to His slave. For this reason, the Prophet (peace be upon him) said, "Hayâ' does not bring anything except good." This type of Hayâ' restrains man from bad deeds and immorality and, instead, urges the Muslim to adopt good manners. For this reason, it is one of the pillars of faith.

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 24; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no.36/59.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 9; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 35/57.

([3]) Recorded by Imam Ahmad in *Al-Musnad*, no. 4/206; and by An-Nasâ'iy in *Al-Kubra*, no. 4/416.

'Umar bin Al-Khattâb said, "The person who has Hayâ' hides himself from people and whoever hides himself from people is a pious man. A pious man will be saved from Hellfire."

The second: Hayâ' which is acquired by knowing Allâh, His Greatness, and that He is near His creatures and knows their inner and outer affairs. This is the highest pillar of faith and Ihsân. The Prophet (peace be upon him) said to a man, "Be shy before Allâh as you will be shy before a righteous man in your family."(1)

Ibn Mas'ûd reported that the Prophet (peace be upon him) said, "Hayâ' is to take care of one's head and its mind, the belly and its contents, and remember death and decay (after it). Whoever wants the Hereafter should abandon the adornments of this world. Whoever does all this is shy before Allâh."(2)

Hayâ' may arise from noticing the many graces of Allâh and that a person is unable to thank Him for them. If a worshiper is deprived of acquired and habitual Hayâ', nothing will prevent him from committing obscene conduct and evil deeds, and he will b ...ne a faithless person.

The commendable Hayâ' in the Prophet's sayings is that morality urges a person to perform good deeds and abstain from evil. Weakness and an inability which may lead to non-perfect performance of Allâh's commands, are not considered as Hayâ'. Instead, they are traits of weakness, inability and humility. Allâh knows best.

(1) Recorded by At-Tabarâny in *Al-Kabîr*, no. 8/228.

(2) Recorded by At-Tirmidhy in Kitâb Sifat Al-Qiyâmah (Book on the Description of the Day of Resurrection), no. 2458, also recirded by Imam Ahmed in *Al-Musnad, no.* 1/3807.



HADÎTH TWENTY-ONE

HADÎTH TWENTY-ONE

Sufyân bin 'Abdullâh Ath-Thaqafy reported that he said,

> **"I said, 'O Messenger of Allâh, tell me about Islam a thing which might dispense with the necessity of my asking anybody after you.' He (the Holy Prophet) remarked, 'Say I affirm my faith in Allâh and then remain steadfast to it.'"** (Recorded by Muslim)([1])

Explanation of the Hadîth

Sufyân bin 'Abdullâh Ath-Thaqafy's words to the Prophet (peace be upon him), "O Messenger of Allâh, tell me about Islam a thing which might dispense with the necessity of my asking anybody after you," mean that he asked the Prophet (peace be upon him) to teach him a piece of all-comprehensive advice, so that he would not ask anybody after the Prophet (peace be upon him). The Prophet (peace be upon him) said to him, "**Say I affirm my faith in Allâh and then remain steadfast to it.**"

This hadîth is derived from Allâh's saying,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ ﴾ [سورة فصلت ٣٠]

which means, (Verily, those who say, "Our Lord is Allâh (Alone)," and then they *Istaqâmû* (i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them the angels will descend (at the time of their death) (saying), "Fear not, nor grieve! But

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no. 62/38; also recorded by Imam Ahmad in *Al-Musnad*, no. 2/413

receive the glad tidings of Paradise which you have been promised!") (Fussilat: 30)

Allâh also says,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (١٣) أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ خَالِدِينَ فِيهَا جَزَاءً بِمَا كَانُوا يَعْمَلُونَ (١٤) ﴾

[سورة الأحقاف ١٣-١٤]

which means, (Verily, those who say, "Our Lord is (only) Allâh," and thereafter *Istaqâmû*(i.e. stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained), on them shall be no fear, nor shall they grieve. Such shall be the dwellers of Paradise, abiding therein (forever), a reward for what they used to do.) (Al-Ahqâf: 13, 14)

Allâh also says,

﴿ فَاسْتَقِمْ كَمَا أُمِرْتَ وَمَن تَابَ مَعَكَ وَلَا تَطْغَوْا إِنَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴾

[سورة هود ١١٢]

which means, (So stand (ask Allâh to make) you (Muhammad, peace be upon him) firm and straight (on the religion of Islamic Monotheism) as you are commanded and those (your companions) who turn in repentance (unto Allâh) with you, and transgress not (Allâh's legal limits). Verily, He is All-Seer of what you do.) (Hûd: 112)

Allâh ordered His Prophet (peace be upon him) and his companions to stand fast, and not to transgress, as He knows all their deeds. Allâh also says,

﴿ فَلِذَٰلِكَ فَادْعُ وَاسْتَقِمْ كَمَا أُمِرْتَ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ ﴾ [سورة الشورى ١٥]

which means, **(So unto this (religion of Islam, alone and this Qur'ân) then invite (people) (O Muhammad, peace be upon him), and *Istaqim* [(i.e. stand firm and straight on Islamic Monotheism by performing all that is ordained by Allâh (good deeds, etc.), and by abstaining from all that is forbidden by Allâh (sins and evil deeds, etc.)], as you are commanded, and follow not their desires.)** (Ash-Shûra: 15)

Qatâdah said, "Muhammad (peace be upon him) was enjoined to stand firm and straight on Islamic monotheism." Allâh also says,

﴿ قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ فَاسْتَقِيمُوا إِلَيْهِ وَاسْتَغْفِرُوهُ ﴾ [سورة فصلت ٦]

which means, **(Say (O Muhammad , peace be upon him), "I am only a human being like you. It is inspired in me that your *Ilâh* is One *Ilâh* (God - Allâh), therefore take the Straight Path to Him (with true Faith Islamic, Monotheism) and obedience to Him, and seek forgiveness by Him.)** (Fussilat: 6)

Definition of Steadfastness

Steadfastness is sticking to the Right Path without the least deviation. It includes performing good deeds, whether in public or secret, and abstaining from prohibited acts. Thus, the advice to become steadfast includes all the good traits of religion.

Allâh's saying which means, **"Therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him;"** is an indication that a person may fail short of steadfastness. For this reason, he was enjoined to seek forgiveness in order to perfect his steadfastness. The case here is just like the Prophet's (peace be upon him) saying to Mu'âdh, **"Fear Allâh wherever you are and follow the vicious deed with a good one which will obliterate it."**([1])

Perfect Steadfastness and Near steadfastness

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Remain steadfast and try to be perfect."**([2]) Steadfastness is doing well in all sayings, deeds and intentions. The Prophet (peace be upon him) ordered 'Aly to ask Allâh for steadfastness and guidance. The Prophet (peace be upon him) said to him, **"Remember that steadfastness is just like perfect shooting of an arrow and that guidance is just like taking the right road."**([3]) Near steadfastness is the attempt to be perfectly steadfast but one can not. One should have the intention to be steadfast. A proof that one may not be able to be perfectly steadfast is that the Prophet (peace be upon him) said, **"O people, you will not perform – or bear – all my commands. Yet, remain steadfast**

(1) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Relations with Others), no. 1987, about which he said it is an authentic, good hadîth

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), no. 39; also recorded by Muslim in *Kitâb Sifat Al-Munafiqîn* (Book on Description of the Hypocrites), no. 2816

(3) Recorded by Imam Muslim in *Kitâb Adh-Dhikr and Du'â* (Book on Supplications and Remembrance of Allâh), no. 78/2725.

and try to be perfect."[1] The meaning of the hadîth is that one should try to be steadfast, because no one will be able to become perfectly steadfast.

The Essence of Steadfastness

The essence of steadfastness is that the heart should be steadfast on monotheism, as Abû Bakr As-Siddîq and others interpreted Allâh's saying,

﴿ إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا ﴾ [سورة الأحقاف ١٣]

which means, **(Verily, those who say, "Our Lord is (only) Allâh," and thereafter *Istaqâmû* (i.e., stood firm and straight on the Islamic Faith of Monotheism by abstaining from all kinds of sins and evil deeds which Allâh has forbidden and by performing all kinds of good deeds which He has ordained))** (Al-Ahqâf: 13)

They did not pay attention to anyone save Allâh. Once the heart fully knows Allâh, fears, loves, honors, invokes, hopes for Him and put trust in him, the other organs will obey none but Allâh. The heart is the king of all organs which are like soldiers. Once the king is forthright, his soldiers and subjects would follow him and be just like him.

Following the heart, the most important organ steadfastness whose is the tongue, because it expresses what the heart hides. For this reason, after the Prophet (peace be upon him) advised his Companions to be steadfast, he ordered him to observe the steadfastness of his tongue. Anas reported that the Prophet (peace be upon him) said, **"A believer's**

(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1096, also recorded by Ahmad in *Al-Musnad*, no. 4/212, and by Ibn Khuzaymah in his Sahîh (1452)

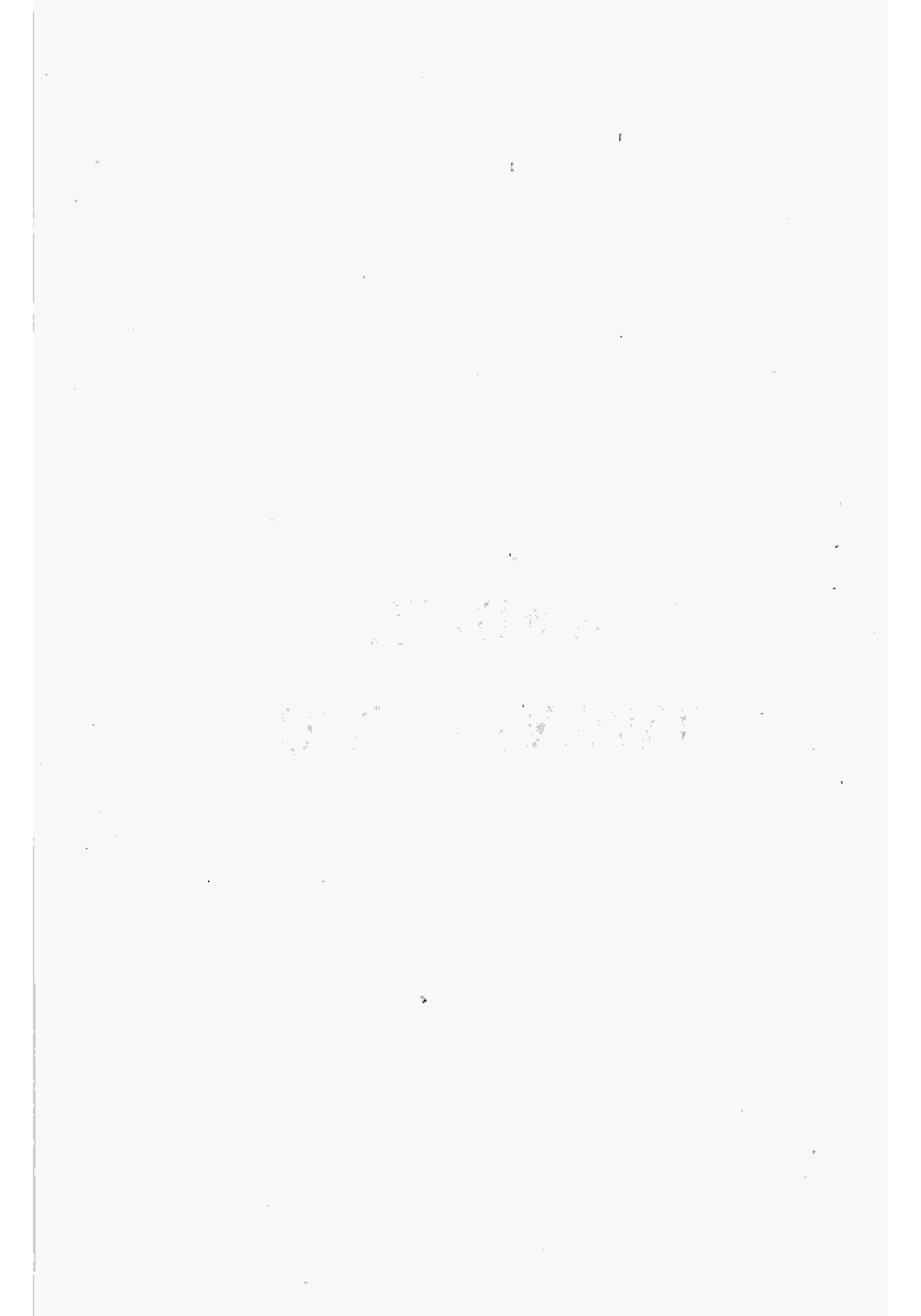
faith will not be forthright unless his heart is steadfast. His heart is not steadfast unless his tongue is steadfast as well."[1]

Abû Sa'îd Al-Khudry reported that the Prophet (peace be upon him) said, **"In the morning, all man's organs advise the tongue and say, 'Fear Allâh. We will be forthright if you are so. If you deviate, we will deviate.'"**(2)

(1) Recorded by Imam Ahmad in *Al-Musnad*, no. (3/198)

(2) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2407

HADÎTH TWENTY-TWO



HADÎTH TWENTY-TWO

Jâbir (may Allâh be pleased with him) reported,

"A man once said to the Messenger of Allâh (peace be upon him), 'Shall I enter Paradise if I say the obligatory prayers, observe the (fasts) of Ramadân and treat that as lawful which has been made permissible (by the Shari'ah) and deny myself that which is forbidden, and make no addition to it? He (the Holy Prophet) replied in the affirmative. He (the inquirer) said, 'By Allâh, I would add nothing to it.'" (Recorded by Imam Muslim) (1)

Explanation of the Hadîth

This hadîth indicates that if a person performed prescribed duties and abstained from prohibited acts, he would enter Paradise. There are many Prophetic Hadîth on this matter.

Abû Ayyûb reported that a man said to the Prophet, **"Tell me of one such deed that will allow me to enter Paradise."** The Prophet (peace be upon him) said, **"(In order to enter Paradise) you should worship Allâh and do not ascribe any partners to Him, offer prayer perfectly, pay the zakâh and keep good relations with your kith and kin."**(2)

Abû Hurayrah reported that a Bedouin came to the Prophet and said, **"Tell me of one such deed that will allow me to enter Paradise, if I do it."** The Prophet (peace be upon him) said, **"Worship Allâh, and**

(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no. 15; also recorded by Imam Ahmad in *Al-Musnad*, no. 3/316, 348.

(2) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Az-Zakâh), no. 1396

worship none along with Him, offer the (five) prescribed compulsory prayers perfectly, pay the compulsory *zakâh*, and fast the month of Ramadân." The Bedouin said, **"By Him, in Whose Hands my life is, I will not do more than this."** When he (the Bedouin) left, the Prophet said, **"Whoever would like to see a man of Paradise, then he may look at this man."**([1])

Talha bin 'Ubaydullâh reported that a Bedouin with unkempt hair came to Allâh's Massenger and said, "'O Allâh's Massenger! Inform me what Allâh has made compulsory for me as regards the prayers.' He replied, 'You have to offer perfectly the five compulsory prayers in a day and night (24 hours), unless you want to pray Nawâfil.' The Bedouin further asked, 'Inform me what Allâh has made compulsory for me as regards fasting.' He replied, 'You have to fast during the whole month of Ramadân, unless you want to fast more as Nawâfil.' The Bedouin further asked, 'Tell me how much Zakât Allâh has enjoined on me.' Thus, Allâh's Massenger informed him about all the rules (i.e., fundamentals) of Islam. The Bedouin then said, 'By Him Who has honored you, I will neither perform any Nawâfil nor will I decrease what Allâh has enjoined on me.' Allâh's Massenger said, 'If he is saying the truth, he will succeed (or he will be granted Paradise).'"([2])

The Bedouin's reply that he would do no more than perform the prescribed prayer, pay Zakâh, fast Ramadân, perform Hajj does not

(1) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Az-Zakâh), no. 1397; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 14.

(2) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1891; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 11

indicate that he would not perform other good deeds. These hadîths did not mention abstention from performing prohibited deeds, because the Bedouin asked about the deeds which would lead him to Paradise.

Abû Umâmah reported that he heard the Prophet (peace be upon him) preaching to people in the Farewell Hajj, saying, **"O people, fear Allâh, perform the five (prescribed) prayers, fast in Ramadân, pay Zakâh on your money, obey your rulers and you will enter the Paradise of your Lord."**[1]

These deeds are reasons for entering Paradise. Committing prohibited acts may prevent a person from entering Paradise. The Prophet (peace be upon him) said, **"A person who has severed relations with his relatives will not enter Paradise."**[2]

The Prophet (peace be upon him) also said, **"He who has in his heart the weight of a mustard seed of pride shall not enter Paradise."**[3]

From this perspective, the meaning of the hadîths indicating that one will enter Paradise just because of monotheism is clarified. Abû Dharr reported that the Prophet (peace be upon him) observed, **"'There is none among the bondsmen who affirmed his faith in *La illaha illa-Allâh* (There is no God but Allâh) and died in this state and that not enter Paradise.' I (Abu Dharr) said, 'Even if he committed adultery**

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(1) At-Tirmidhy recorded it in *Kitâb As-Salâh* (Book on Prayer), no. 616 and said, "Iit is an authentic, good hadîth."

(2) Recorded by Al-Bukhâry in *Kitâb Al*-Adab, no. 5984; also recorded by Muslim in *Kitâb Al- Birr Was-Silah,* (Book on Righteousness and Good Relations), no. 2556.

(3) Recorded by Imam Muslim in *Kitâb Al- Imân* (Book on Faith), no. 91/147, 149)

and theft?' He (the Holy Prophet) replied, '(Yes) even though he committed adultery and theft.' I (again said), "Even if he committed adultery and theft?" He replied, "(Yes) even though he committed adultery and theft. (The Holy Prophet repeated it three times) and said it for the fourth time, in defiance of Abû Dharr. Abû Dharr then went out and repeated (these words)."(1)

Abû Hurayrah reported that the Prophet (peace be upon him) said to him one day, **"If you meet a person testifying that there is no deity worthy of worship but Allâh, with a firm heart, give him the glad tidings that he will enter Paradise."**(2)

There are many hadîths on this matter.

Anas reported that the Prophet (peace be upon him) said to Mu'âdh, **"If a worshipper testifies that there is no deity worthy of worship but Allâh and that Muhammad is the Messenger of Allâh, Allâh will make his body prohibited (for being devoured) by Hellfire."**(3)

'Itbân bin Mâlik reported that the Prophet (peace be upon him) said, **"Allâh will prohibit Hellfire from devouring whoever testifies**

(1) Recorded by Al-Bukhâry in *Kitâb Al- Libâs* (Book on Dressing), no. 5827; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no.94.

(2) Recorded by Imam Muslim in *Kitâb Al- Imân* (Book on Faith), no. 31.

(3) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), no. 128; and also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 32/53.

that there is no deity worthy of worship but Allâh, for the sake of Allâh."[1]

Some scholars said, "The testimony of faith is a reason for entering Paradise and protection from Hell. Yet, it has two conditions: performing the prescribed rituals and avoiding the grave sins." Al-Hasan said, "Whoever testifies that there is no deity worthy of worship but Allâh and performed its prerequisites and duties will enter Paradise."

Some other scholars said that these absolute Hadîths are restricted by saying it sincerely and faithfully. Such sincerity prevents the person from committing sins.

Saying that that there is no deity worthy of worship but Allâh is not authenticated if a person loves what Allâh detests or vice versa. If he has such a fault, this is considered as failing short of monotheism and it is even considered as hidden polytheism.

When a person sincerely testifies that there is no deity worthy of worship but Allâh, Allâh will never allow him into Hell. If a person testifying that there is no deity worthy of worship but Allâh enters Hell, this is because he was not sincere in adhering to the testimony of faith. If this testimony is sincere, it purifies the heart from any other thing save Allâh. A person sincere in testifying that there is no deity worthy of worship but Allâh will love and fear none but Allâh. He will not put his trust save in Allâh. His whims and caprices will be eliminated and nothing will remain in his heart save Allâh.

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(1) Recorded by Al-Bukhâry in the *Kitâb At-Tahajjud* (Book on Tahajjud), no. 1186; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no. 33/54

This approach is supported by the Hadîth narrated by Mu'âdh that the Prophet (peace be upon him) said, **"The person whose last words in this world are, "There is no deity worthy of worship but Allâh" will enter Paradise."**([1])

A dying person will never say it except with sincerity, repentance and regret for what he committed and a desire not to do any evil in the future.

(1) Recorded by Abû Dawûd in *Kitâb Al-Janâ'iz Imân* (Book on Funerals), no. 3116; also recorded by Imam Ahmad *in Al-Musnad,* no. 5/233, 247

HADÎTH TWENTY-THREE

HADÎTH TWENTY-THREE

Abû Mâlik Al-Ash'ary reported that the Messenger of Allâh (peace be upon him) said,

> **"Cleanliness is half of faith and *Al-Hamdu Lillah* (Praise be to Allâh) fills the scale, and *Subhân Allâh* (Glory be to Allâh) and *Al-Hamdu Lillah* (Praise be to Allâh) fill up what is between the heavens and the earth, and prayer is a light, and charity is proof (of one's faith) and endurance is a brightness and the Holy Qur'ân is a proof on your behalf or against you. All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."** (Recorded by Imam Muslim).[1]

Explanation of the Hadîth

The Prophet (peace be upon him) said, **"Cleanliness is half of faith."** Cleanliness means washing oneself with water in order to eliminate impurities. Imam Muslim recorded this Hadîth in the chapters on ablution.

It is said that "faith" here refers to prayer as Allâh says,

﴿ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ ﴾ [سورة البقرة ١٤٣]

which means, **(And Allâh would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem)).** (Al-Baqarah: 143)

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(1) Recorded by Imam Muslim in *Kitâb At-Tahârah* (Book on Purification), no. 1/223; also recorded by Imam Ahmad in *Al-Musnad*, no. 5/342.

If faith refers to prayer in this hadîth, no prayer is accepted except after ablution. Thus cleanliness is considered as half of prayer. The word "half" here has the same meaning as in the Qudsy Hadîth in which Allâh says what means, "I have divided the prayer into two halves between Me and My servant."[1]

"Prayer" here refers to the recitation of *Sûrat Al-Fâtihah* (Opening Chapter) offered during the prayer. *Sûrat Al-Fâtihah* is divided into a half for worship and the other half for seeking forgiveness. Prayer expiates sins provided that a person perfects his ablution. In *Sahîh Muslim*, 'Uthmân bin 'Affân reported that the Prophet (peace be upon him) said, **"If a Muslim performs ablution and performs the fiv prescribed prayers, they will expiate his sins."**[2]

It may be said that traits of faith including deeds and sayings purifies the heart. Ablution just purifies the body by cleaning it. The traits of faith are divided into two: one of them purifies the external parts while the other purifies the internal parts. They are divided into two halves in this context.

Virtue of the remembrance of Allâh

The Prophet (peace be upon him) said, **"*Subhân Allâh* (Glory be to Allâh) and *Al-Hamdu Lillah* (Praise be to Allâh) fill up what is between the heavens and the earth."**

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(1) Recorded by Imam Muslim in *Kitâb As- Salâh* (Book on Prayer), no. 38/395.

(2) Recorded by Imam Muslim in *Kitâb At-Tahârah* (Book on Purification), no. 231/10, 11

It is said that this sentence is given as an example. It is also said that Allâh personifies the deeds and sayings of people as pictures to be seen on the Day of Judgement, as the Prophet (peace be upon him) said, **"Recite the two bright ones, Al-Baqarah and Sûrah Al 'Imrân, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them."**(1)

The Prophet (peace be upon him) also said, **"There are two phrases beloved to Allâh, heavy on the scale, and light on the tongues: *Subhân Allâh Wa Bihamdih and Subhân Allâh Al-Azhîm.*"**(2)

Glorification is less in merit and virtue than praise because praise ascertains all traits of praise. Thus, all perfect characteristics and sublime attributes are ascertained. Glorification means that one should negate any defects or shortcomings on the part of Allâh. Sometimes, glorification is mentioned along with praise, as in saying, ***"Subhân Allâh Wa Bihamdih"*** and ***"Subhân Allâh wa Al-Hamdu Lillah."*** Sometimes, glorification is mentioned with one of the sublime attributes of Allâh, such as saying, ***"Subhân Allâh Al-Azhîm."*** If the hadîth narrated by Abû Mâlik indicates that glorification and Takbîr (Saying what means: Allâh is the Greatest) fill up what is between the heavens and the earth, the matter becomes quite clear. If it means that both fill up what is between the heavens and the earth, the scale is wider than what is between the

(1) Recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer), no. 804/252, on the authority of Abû Umâmah

(2) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book onMonotheism), no. 7563; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Boon on Spuulication and Remembrance of Allâh), no. 31/2694

heavens and the earth. What fills the scale is more than that which fills, between the heavens and the earth.

As for Tahlîl (Saying what means: There is no god but Allâh) alone, it reaches Allâh without any obstacle. It has been recorded that Tahlîl is unparalleled in scale as in the famous Biṯâqah Hadîth:

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, "When Noah was dying, he said to his son; 'I enjoin you to adhere to 'There is no deity worthy of worship but Allâh'. If the seven heavens and the seven earths had been put on a scale and 'There is no deity worthy of worship but Allâh' had been put on another scale, the scale of 'There is no deity worthy of worship but Allâh' would be higher."[1]

Abû Sa'îd and Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Allâh selected four words from speech: Glory be to Allâh, Praise be to Allâh, There is no deity worthy of worship but Allâh, and Allâh is the Greatest. If a person says, 'Glory be to Allâh', twenty rewards will be written on his scale or twenty evil deeds will be deleted. If he says, 'Allâh is the Greatest', he will attain the same reward. If he says 'There is no deity worthy of worship but Allâh', he will attain the same reward. If he says, 'Praise be to Allâh, Lord of the two Worlds', thirty rewards will be written in his scale or thirty evil deeds will be deleted."**[2]

(1) Recorded by Ahmad in *Al-Musnad,* no. 2/169, 170, 225 and by Al-Bukhâry in *Kitâb Al-Adab Al-Mufrad,* no. 548.

(2) Recorded by Ahmad in *Al-Musnad, no.* 2/302, 310; also recorded by An-Nasâ'iy in *Al-Kubra,* no. 6/210

The Three Lights

The Prophet (peace be upon him) said, **"Prayer is a light, and charity is proof (of one's faith) and endurance is brightness. Prayer is an absolute light. It is a light for the believers in this world as it enlightens their hearts and eyes."** Therefore, prayer is the most beloved thing to the believers as the Prophet (peace be upon him) said, **"Prayer is the most beloved thing to me."**([1])

Prayer, especially optional night prayer, is a light for the believers in their graves, as Abud-Dardâ' said, "Offer two rak'ahs at night in order to be ready for the darkness of the graves."

Prayer is also a light for the believers in the darkness of the Hereafter and on the Straight Path, as lights will be distributed according to their deeds.

'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) mentioned prayer and said, **"If a person observes it, it will be a light, proof and salvation on the Day of Judgement. If he does not observe it, it will not be a light, proof or salvation."**([2])

As for charity, it is a proof of the soundness of faith. Giving it indicates that one feels the taste and sweetness of faith. The reason for this is that all people love money and if they give it in charity for the sake of Allâh, this indicates that they are true believers in Allâh's Paradise and

(1) Recorded by Ahmad in *Al-Musnad, no.* 3/128, 199; also recorded by An-Nasâ'iy in *'Ishrat An-Nisâ*, no. 1, 2

(2) Recorded by Ahmad in *Al-Musnad, no.* 2/169; also recorded by Ibn Hibbân in his *Sahîh,* no. 1467.

Hell. For this reason, the Arabs abstained from giving Zakâh after the Prophet's (peace be upon him) death and As-Siddîq fought them for it.

As for patience, it is like the shining light of the sun. It is not like the light of the moon which does not emit heat. Allâh says

﴿ هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُوراً ﴾ [سورة يونس ٥]

which means, **(It is He Who made the sun a shining thing and the moon as a light.) (Yûnus: 5)**

Allâh described the Torah of Moses as a shining light as; He said,

﴿ وَلَقَدْ آتَيْنَا مُوسَى وَهَارُونَ الْفُرْقَانَ وَضِيَاءً وَذِكْراً لِّلْمُتَّقِينَ ﴾ [سورة الأنبياء ٤٨]

which means, **(And indeed We granted to Mûsâ (Moses) and Hârûn (Aaron) the criteria (of right and wrong), and a shining light [i.e., the Taurât (Torah)] and a Reminder for *Al-Muttaqûn*).** (Al-Anbiyâ': 48)

Because patience is hard for people, it requires restraining oneself and preventing oneself from its whims. In Arabic, the word "Sabr", meaning patience conveys this same meaning.

Commendable patience is divided into three types: patience in obeying Allâh, patience in keeping away from sins, and patience with the ordinance of Allâh. The first two types are better than the third.

The best deed of patience is fasting, because it includes the these types of patience: patience in obeying Allâh and patience in keeping away from sins. A person abandons his desires for the sake of Allâh, although he may want them. The Prophet (peace be upon him) said in the Qudsy Hadîth, in which Allâh, the Almighty, says what means, **"All the deeds of the son of Adam are for him, save fasting, which is for Me**

and I will reward it. (The son of Adam) left his desire, food and drink for Me."[1]

Fasting also includes patience in the painful ordinance of Allâh, because of hunger and thirst that affect the fasting person. The Prophet (peace be upon him) used to call the month of fasting **"the month of patience."**

The Proof of the Holy Qur'ân

The Prophet (peace be upon him) said, **"The Holy Qur'ân is a proof on your behalf or against you."** Allâh says,

﴿ وَنُنَزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ وَلَا يَزِيدُ الظَّالِمِينَ إِلَّا خَسَارًا ﴾ [سورة الإسراء ٨٢]

which means, **(And We send down from the Qur'ân that which is a healing and a mercy to those who believe (in Islamic Monotheism and act on it), and it increases the *Zâlimûn* (polytheists and wrong-doers) nothing but loss.)** (Al-Isrâ': 82)

An ancient scholar said, **"If a person listens to the Holy Qur'ân, he may either win or lose. Then he recited the above verse."** Ibn Mas'ûd said, "The Holy Qur'ân intercedes for its people and its intercession will be accepted. If a person put the Holy Qur'ân in front of him (as a guide), it would lead him to Paradise. If a person put it behind him (ignored and abandoned it), it would lead him to Hell."[2]

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no., 1904; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1151.

(2) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf*, no., 3/373

Buying Oneself

The Prophet (peace be upon him) said, "All men go out early in the morning and sell themselves, thereby setting themselves free or destroying themselves."

Allâh says,

﴿ وَنَفْسٍ وَمَا سَوَّاهَا (٧) فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا (٨) قَدْ أَفْلَحَ مَن زَكَّاهَا (٩) وَقَدْ خَابَ مَن دَسَّاهَا (١٠) ﴾ [سورة الشمس ٧-١٠]

which means, **(And by *Nafs* (Adam or a person or a soul, etc.), and Him Who perfected him in proportion; Then He showed him what is wrong for him and what is right for him; Indeed he succeeds who purifies his ownself (i.e., obeys and performs all that Allâh ordered, by following the true Faith of Islamic Monotheism and by doing righteous good deeds). And indeed he fails who corrupts his ownself (i.e., disobeys what Allâh has ordered by rejecting the true Faith of Islamic Monotheism or by following polytheism, etc., or by doing every kind of evil wicked deeds).)** (Ash-Shams: 7, 10)

The person who purifies himself through obeying Allâh will be prosperous and the person who corrupts himself through disobeying him is a failure. Acts of worship purify the soul while sins corrupt it.

The hadîth indicates that each person may save or ruin himself. The person who obeys Allâh has sold himself to Allâh and he has set his soul free from the torment of the Hell. The person who disobeys Allâh destroys himself by committing sins which cause Allâh's wrath and punishment. Allâh says,

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنفُسَهُمْ وَأَمْوَالَهُم بِأَنَّ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ وَعْداً عَلَيْهِ حَقّاً فِي التَّوْرَاةِ وَالإِنجِيلِ وَالْقُرْآنِ وَمَنْ أَوْفَى بِعَهْدِهِ مِنَ اللَّهِ فَاسْتَبْشِرُوا بِبَيْعِكُمُ الَّذِي بَايَعْتُم بِهِ وَذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ ﴾ [سورة التوبة ١١١]

which means, **(Verily, Allâh has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. They fight in Allâh's Cause, so they kill (others) and are killed. It is a promise in truth which is binding on Him in the Taurât (Torah) and the Injeel (Gospel) and the Qur'ân. And who is truer to his covenant than Allâh? Then rejoice in the bargain which you have concluded. That is the supreme success.)** (At-Tawbah: 111)

Allâh also says,

﴿ وَمِنَ النَّاسِ مَن يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ﴾

[سورة البقرة ٢٠٧]

which means, **(And of mankind is he who would sell himself, seeking the Pleasure of Allâh. And Allâh is full of Kindness to (His) slaves.)** (Al-Baqarah: 207)

ûAbHurayrah reported, "When Allâh revealed the Verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾ [سورة الشعراء ٢١٤]

(And warn your tribe (O Muhammad, peace be upon him) of near kindred.) (Ash-Shu'arâ': 214)

Allâh's Massenger got up and said, **"O people of Quraish! Buy (i.e., save) yourselves (from Hellfire) as I cannot save you from Allâh's Punishment; O Bani 'Abdul Muttalib! I cannot save you from Allâh's Punishment."**

In a narration recorded by Al-Bukhâry, he said, **"O Bani 'Abd Manâf! I cannot save you from Allâh's Punishment; O Safiya, the Aunt of Allâh's Massenger! I cannot save you from Allâh's Punishment; O Fâtimah bint Muhammad! Ask me anything from my wealth, but I cannot save you from Allâh's Punishment."**

Some of the Pious Predecessors bought themselves from Allâh with their money. Habîb bin Muhammad gave away all his money in charity. Khâlid At-Tahhân gave in charity an amount of silver equaling three or four times his weight. Some, like 'Amr bin 'Utbah, exerted the utmost effort in performing good deeds, saying, "I am just trying to save my soul."

Al-Hassan said, "O son of Adam, you come and go seeking profit. Take care of yourself. You will never win just like it."

Abû Bakr bin 'Ayyâsh said, "Once when I was a youth, a man said to me, 'Save your neck from the punishment of the Hereafter as much as you can. The prisoner of the Hereafter will never be released.'" Abû Bakr bin 'Ayyâsh said, "I have never forgotten his words."

Muhammad bin Al-Hanafiyyah said, "Allâh made Paradise the price of yourselves. Never sell them for other than Paradise."

HADÎTH TWENTY-FOUR

HADÎTH TWENTY-FOUR

Abû Dharr reported Allâh's Messenger (peace be upon him) as saying that Allâh, the Exalted and Glorious, said,

"My servants, I have made oppression unlawful for Me and unlawful for you, so do not commit oppression against one another. My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I should direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed, so beg food from Me, so that I may give it to you. O My servants, all of you are naked (need clothes) except one for whom I provide garments, so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am here to pardon your sins; so beg pardon from Me so that I should pardon you. O My servants, you can neither do Me any harm nor can you do good for Me. O My servants, even if the first amongst you and the last amongst you and even the whole of the human race, and that of even jinns, become (equal in) God-consciousness like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and your whole human race as well as Jinns in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power. O My servants, even if the first amongst you and the last amongst you and your whole human race as well as that of jinns all stand on one plain and you ask Me and I confer upon every person what he asks for, it would not in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it. My servants, these for you I shall

reward you for them, so he whose deeds of yours which I record finds good should praise Allâh and he who does not find it should blame no one but himself." (Recorded by Imam Muslim)[1]

Explanation of the Hadîth

Concerning Allâh's saying **"My servants, I have made oppression unlawful for Me,"** it means that Allâh never oppressed His servants as He says,

﴿ وَمَا أَنَا بِظَلَّامٍ لِّلْعَبِيدِ ﴾ [سورة ق ٢٩]

which means, **(And I am not unjust (to the least) to the slaves.)** (Qâf: 29)

Allâh also says,

﴿ وَمَا اللَّهُ يُرِيدُ ظُلْمًا لِّلْعِبَادِ ﴾ [سورة غافر ٣١]

which means, **(And Allâh wills no injustice for (His) slaves.)** (Ghâfir: 31)

Allâh also says,

﴿ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيدِ ﴾ [سورة فصلت ٤٦]

which means, **(And your Lord is not at all unjust to (His) slaves.)** (Fussilat: 46)

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(1) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 55/2577; also recorded by Imam Ahmad in *Al-Musnad*, no., 5/160

Allâh also says,

﴿ إِنَّ اللَّهَ لاَ يَظْلِمُ النَّاسَ شَيْئاً ﴾ [سورة يونس ٤٤]

which means, **(Truly! Allâh wrongs not mankind in aught.)** (Yûnus: 44)

There are many similar verses in the Holy Qur'ân.

What Is Meant by Oppression?

Many scholars interpreted oppression as mentioned in the Hadîth as refering to putting things in places other than their own. Other scholars interpreted it as disposing of others' belongings without asking their permission; they say that oppression is impossible on the part of Allâh. It is unimaginable that He may be an oppressor, because all that He does falls under His realm and belongings.

That Allâh created His worshippers' acts, including oppression, does not mean that He is to be described as an oppressor. He is not to be described by the evil deeds committed by His worshippers, which He ordained and created. Allâh is to be described by His own deeds and characteristics. Allâh knows best.

Types of Oppression

Concerning Allâh's saying, **"My servants, I have made oppression unlawful for Me and unlawful for you, so do not oppress one another,"** it means that Allâh made it unlawful for the worshippers to oppress or commit injustice to one another. Oppression is divided into two types:

First: Oppression against oneself, the most abominable being polytheism as Allâh says,

﴿ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ [سورة لقمان ١٣]

which means, (Verily! Joining others in worship with Allâh is a great Zûlm (wrong) indeed.) (Luqmân: 13)

A polytheist would put a creature in place of the Creator. He would worship such a creature and deify it. The threat mentioned in the Holy Qur'ân to the wrongdoers is intended for the polytheists as Allâh says

﴿ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴾ [سورة البقرة ٢٥٤]

which means, **(And it is the disbelievers who are the Zalimûn (wrong-doers, etc.))** (Al-Baqarah: 254)

Following polytheism, there come the different types of sins, whether minor or grave.

Second: is oppression against other people as mentioned in this Hadîth. The Prophet (peace be upon him) also said, **"Verily your blood your property are as sacred and inviolable as the sacredness of this day of yours, in this month of yours, in this town of yours."**([1])

Ibn 'Umar reported that the Prophet (peace be upon him) said, **"Oppression is darkness on the Day of Resurrection."**([2])

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(1) Recorded by Imam Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), no. 29/1679 on the authority of Abû Bakrah

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2447; also recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 2579.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Whoever has wronged his brother, should ask for his pardon (before his death), as (in the Hereafter) there will be neither a dinâr nor a dirham. (He should secure pardon in this life) before some of his good deeds are taken and paid to his brother, or, if he has done no good deeds, some of the bad deeds of his brother are taken to be carried by him (in the Hereafter)."**([1])

The Creatures Need for their Creator

The Prophet (peace be upon him) said that Allâh said, **"My servants, all of you are liable to err except one whom I guide on the right path, so seek right guidance from Me so that I may direct you to the right path. O My servants, all of you are hungry (needy) except one whom I feed; so beg food from Me, so that I may give that to you. O My servants, all of you are naked (need clothes) except one for whom I provide garments; so beg clothes from Me, so that I should clothe you. O My servants, you commit error night and day and I am there to pardon your sins; so beg pardon from Me so that I should grant you pardon."**

This means that all worshippers are in a dire need of their Lord in attaining whatever may benefit them and avoiding whatever may harm them, whether in this world or in the Hereafter. Worshippers can not help themselves in procuring provisions and if Allâh does not grant them such, they will never realize them. If Allâh does not forgive the sins of a worshipper, he will be overwhelmed by Hell in the Hereafter. Allâh says,

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2449.

﴿ مَن يَهْدِ اللَّهُ فَهُوَ الْمُهْتَدِ وَمَن يُضْلِلْ فَلَن تَجِدَ لَهُ وَلِيّاً مُّرْشِداً ﴾

[سورة الكهف ١٧]

which means, (**He whom Allâh guides, is rightly guided; but he whom He sends astray, for him you will find no Walî (guiding friend) to lead him (to the right Path).**) (Al-Kahf: 17)

There are many similar verses in the Holy Qur'ân.

Allâh says,

﴿ مَا يَفْتَحِ اللَّهُ لِلنَّاسِ مِن رَّحْمَةٍ فَلاَ مُمْسِكَ لَهَا وَمَا يُمْسِكْ فَلاَ مُرْسِلَ لَهُ مِنْ بَعْدِهِ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴾ [سورة فاطر ٢]

what means, (**Whatever of mercy (i.e., of good), Allâh may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise.**) (Fâtir: 2)

Allâh also says,

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا ﴾ [سورة هود ٦]

which means, (**And no (moving) living creature is there on earth but its provision is due from Allâh.**) (Hûd: 6)

About Adam and his wife, Allâh says

﴿ ... رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴾

[سورة الأعراف ٢٣]

which means, (They said: "Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.") (Al-A'râf: 23)

About Prophet Noah (peace be upon him), Allâh says,

﴿ وَإِلاَّ تَغْفِرْ لِي وَتَرْحَمْنِي أَكُن مِّنَ الْخَاسِرِينَ ﴾ [سورة هود ٤٧]

which means, **(And unless You forgive me and have Mercy on me, I would indeed be one of the losers.)** (Hûd: 47)

Prophet Abraham deduced that Allâh Alone is the Only One able to do such things and that there is no God worthy of worship but Him. He said to his people,

﴿ قَالَ أَفَرَأَيْتُم مَّا كُنتُمْ تَعْبُدُونَ (٧٥) أَنتُمْ وَآبَاؤُكُمُ الأَقْدَمُونَ (٧٦) فَإِنَّهُمْ عَدُوٌّ لِّي إِلاَّ رَبَّ الْعَالَمِينَ (٧٧) الَّذِي خَلَقَنِي فَهُوَ يَهْدِينِ (٧٨) وَالَّذِي هُوَ يُطْعِمُنِي وَيَسْقِينِ (٧٩) وَإِذَا مَرِضْتُ فَهُوَ يَشْفِينِ (٨٠) وَالَّذِي يُمِيتُنِي ثُمَّ يُحْيِينِ (٨١) وَالَّذِي أَطْمَعُ أَن يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ (٨٢) رَبِّ هَبْ لِي حُكْماً وَأَلْحِقْنِي بِالصَّالِحِينَ (٨٣) ﴾

[سورة الشعراء ٧٥-٨٣]

which means, **(He said, "Do you observe that which you have been worshipping, you and your ancient fathers? "Verily! They are enemies to me, save the Lord of the 'Alamîn (mankind, jinns and all that exists); Who has created me, and it is He Who guides me; and it is He Who feeds me and gives me to drink. And when I am ill, it is He who cures me; and Who will cause me to die, and then will bring me to life (again); and Who, I hope will forgive me my faults on the Day of Recompense, (the Day of Resurrection)," My Lord! Bestow Hukman (religious knowledge, right judgement of the affairs and Prophethood) on me, and join me with the righteous)** (Ash-Shu'arâ': 75-83)

The Deity who alone created man, guided him, bestowed provisions on him, and will bring him to life after death and forgive his sins, is Alone worthy of worship, supplication and submission. Allâh says,

﴿ اللَّهُ الَّذِي خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ هَلْ مِن شُرَكَائِكُم مَّن يَفْعَلُ مِن ذَٰلِكُم مِّن شَيْءٍ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ ﴾ [سورة الروم ٤٠]

which means, **(Allâh is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allâh) that do anything of that ? Glory be to Him! And Exalted be He above all that (evil) they associate (with Him)).** (Ar-Rûm: 40)

This Hadîth indicates that Allâh loved to be asked and invoked by His worshippers so that He will fulfill all their worldly needs such as food, drink and clothes as well as guidance and forgiveness. The Prophet (peace be upon him) said, "**You should ask your Lord for all your needs, even for your torn sole.**"(1)

Some of the Pious Predecessors used to invoke Allah in their prayers for all their needs, even the salt to be added to bread and the fodder of their sheep.

Types of Guidance

When asking Allâh for guidance, this guidance is divided into two types:

First: General guidance to Islam and the true faith which each believer attains.

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(1) Recorded by Ibn Hibbân in his Sahîh, no. 866; also recorded by and Ibn As-Sinny in *A'mâl Al-Yawm Wa l-Laylah* (Acts of the Day and Night), no. 354

Second: Detailed guidance on the particulars of Islam and faith which a believer needs every night and day. Therefore, Allâh enjoined His worshippers to recite the following verse in each rak'ah of their prayer,

﴿ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴾ [سورة الفاتحة ٦]

which means, **(Guide us to the Straight Way.)** (Al-Fâtihah: 6)

In his optional night prayer, the Prophet (peace be upon him) used to invoke Allâh saying, **"O Allâh, guide me to the truth which many can not reach, for You guide whom You will to the Straight Way."**[1] The Prophet (peace be upon him) also ordered 'Aly bin Abî Tâlib to ask Allâh for guidance and steadfastness.[2] **He taught Al-Hasan to say in the Witr prayer, "O Allâh, guide me among those whom You guide."**[3]

As for forgiveness, a worshipper needs to ask Allâh for forgiveness because he commits sins every now and then. There are many verses in the Holy Qur'ân that enjoin and urge a Muslim to ask for repentance and forgiveness.

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"By Allâh, I**

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(1) Recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer), no., 200/770.

(2) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 78/ 2725.

(3) Recorded by Abû Dawûd *Kitâb As-Salâh* (Book on Prayer), no., 1425, 1426; also recorded by At-Tirmidhy in *Kitâb As-Salâh* (Book on Prayer), no., 464; An-Nasâ'iy in *Kitâb* Qiyâm Al-Layl (Book on Optional Night Prayer), no., 1744; and Ibn Mâjah in *Kitâb Iqâmat As-Salâh* (Book on Establishing the Prayer) no. 1178.

seek forgiveness of Allâh and turn to Him in repentance more than seventy times a day."[1]

Al-Agharr bin Yasâr Al-Muzany (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said, "O' people! Repent to Allâh and beg pardon from Him. I turn penitently towards Him a hundred times a day."[2]

Ibn 'Umar said, "We used to count the Prophet (peace be upon him) saying one hundred times in the meeting: O Allâh forgive me and grant repentance to me, for You are Oft-Repentant and All-Merciful."[3]

Allâh is Ever Rich (free of all wants) and Worthy of all praise. The Prophet (peace be upon him) said, "O My servants, you can neither do Me any harm nor can you do Me any good."

This means that worshippers can not harm or benefit Allâh. Allâh is Ever Rich (free of all wants) and Worthy of all praise. He does not need the acts of worship performed by His worshippers. On the contrary, it is the worshippers who make use of such acts of worship. Allâh is not harmed by their vicious deeds either. On the contrary, it is the worshippers who are harmed by such deeds. Allâh says,

﴿ وَلَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ إِنَّهُمْ لَن يَضُرُّوا اللَّهَ شَيْئًا ﴾

[سورة آل عمران ١٧٦]

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no., 6307

(2) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 41/2702.

(3) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1516, also recorded by At-Tirmidhy, no., 3434, and by Ibn Mâjah, no., 3814.

which means, **(And let not those grieve you (O Muhammad) who rush with haste to disbelieve; verily, not the least harm will they do to Allâh.)** (Âl-'Imrân: 176)

Allâh also says,

﴿ وَمَن يَنقَلِبْ عَلَى عَقِبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئاً ﴾ [سورة آل عمران ١٤٤]

which means, **(And he who turns back on his heels, not the least harm will he do to Allâh.)** (Âl-'Imrân: 144)

Allâh also says,

﴿ وَإِن تَكْفُرُوا فَإِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الأَرْضِ وَكَانَ اللَّهُ غَنِياً حَمِيداً ﴾ [سورة النساء ١٣١]

which means, **(But if you disbelieve, then unto Allâh belongs all that is in the heavens and all that is in the earth, and Allâh is Ever Rich (free of all wants), Worthy of all praise.)** (An-Nisâ': 131)

Allâh says about Moses,

﴿ وَقَالَ مُوسَى إِن تَكْفُرُوا أَنتُمْ وَمَن فِي الأَرْضِ جَمِيعاً فَإِنَّ اللَّهَ لَغَنِيٌّ حَمِيدٌ ﴾ [سورة إبراهيم ٨]

which means, **(And Mûsâ (Moses) said, "If you disbelieve, you and all on earth together, then verily! Allâh is Rich (free of all wants), Owner of all Praise.")** (Ibrahîm: 8)

Allâh also says,

﴿ وَمَن كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ العَالَمِينَ ﴾ [سورة آل عمران ٩٧]

which means, **(And whoever disbelieves [i.e., denies Hajj (pilgrimage to Mecca), then he is a disbeliever of Allâh] then Allâh stands not in need of any of the 'Alamin (mankind and jinns)).** (Âl-'Imrân: 97)

Allâh also says,

﴿ لَن يَنَالَ اللَّهَ لُحُومُهَا وَلَا دِمَاؤُهَا وَلَٰكِن يَنَالُهُ التَّقْوَىٰ مِنكُمْ ﴾ [سورة الحج ٣٧]

which means, **(It is neither their meat nor their blood that reaches Allâh, but it is piety from you that reaches Him.)** (Hajj: 37)

All these verses mean that Allâh loves to be worshipped and obeyed by His worshippers and that He does not love to be disobeyed. Allâh is more pleased with the repentance of His servant than one who, while riding a camel that carried his provision of food and drink in a waterless desert, ran away. He held hope for its return and sat down under the shadow of a tree. While he was sitting like this, he found his camel standing before him.

Allâh is pleased although He does not need the acts of worship offered by His worshippers. The benefit of such acts is harvested by them, but Allâh is pleased with such acts because it is out of His all-embracing Generosity, Favor on His worshippers, love of their interests and dislike of their harm. Allâh loves to be worshipped, feared and obeyed by His worshippers. He loves them to know that He Alone forgives their sins and that He has the ability to do so. The Prophet (peace be upon him) said, **"A man committed a sin, and said, O Allâh I committed a sin, so forgive me."** Allâh says, "**My slave knows that he has a Lord Who forgives sins or punishes for them. I have forgiven the sin of my slave.**"([1])

([1]) Recorded by Al-Bukhâry *Kitâb At-Tawhîd* (Book on Monotheism), no. 7507; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentence), no. 29/2758.

The Prophet (peace be upon him) also said, **"Allâh is more Merciful to His slaves than a mother to her son."**(1) A Muslim should consider Allâh's saying,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ﴾ [سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh.)** (Âl-'Imrân: 135)

This means that sinners have no recourse and nobody to forgive their sins except Allâh. Allâh also says,

﴿ حَتَّى إِذَا ضَاقَتْ عَلَيْهِمُ الأَرْضُ بِمَا رَحُبَتْ وَضَاقَتْ عَلَيْهِمْ أَنفُسُهُمْ وَظَنُّوا أَن لاَّ مَلْجَأَ مِنَ اللَّهِ إِلاَّ إِلَيْهِ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوبُوا إِنَّ اللَّهَ هُوَ التَّوَّابُ الرَّحِيمُ ﴾ [سورة التوبة ١١٨]

which means, **(Till for them the earth, vast as it is, was straitened and their ownselves were straitened to them, and they perceived that there is no fleeing from Allâh, and no refuge but with Him. Then, He accepted their repentance, that they might repent (unto Him). Verily, Allâh is the One Who accepts repentance, Most Merciful.)** (At-Tawbah: 118)

Allâh's repentance was granted because they felt that they had no refuge but with Him. If a slave feared a creature just like him, he would flee and run away to another. If he fears Allâh, he has no refuge except

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no. 5999; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentence), no. 2754.

for Him, as the Prophet (peace be upon him) said in his invocation, **"There is no refuge and no place of safety from You except by having resort to You."**([1]) The Prophet (peace be upon him) also used to say, **"I seek refuge with Your Pleasure from Your Wrath, I seek refuge with Your Forgiveness from Your Punishment and I seek refuge with You from You."**([2])

The Heart, Piety and Deviation

The Prophet (peace be upon him) said that Almighty Allâh said what means, **"O My servants, even if the first amongst you and the last amongst you and even the whole of human race of yours, and that of jinns even, become (equal in) God-consciousness like the heart of a single person amongst you, nothing would add to My Power. O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of the Jinns too in unison become the most wicked (all beating) like the heart of a single person, it would cause no loss to My Power."**

This means that Allâh's Kingdom is not increased by the acts of worship offered by the creatures even if they were equal in God-consciousness like the heart of a single person. It is not to be decreased if the jinns and human beings are disobedient and deviant just like the most wicked heart of a single person. Allâh does not need the help or

(1) Recorded by Al-Bukhâry in *Kitâb Al-Wudû* (Book on Ablution), no. 247; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no. 56/2710.

(2) Recorded by Imam Muslim in *Kitâb As-Salâh* (Book on Prayer), no. 486/222.

sustenance of any creature. He has the most perfect Attributes and Characteristics. His Power is Complete and never insufficient.

This indicates that hearts are the place of piety or deviation. If one's heart is pious, his other organs are pious as well and if his heart is deviant, all other organs are deviant as well, as the Prophet (peace be upon him) said, "**Piety is here, and he pointed to his chest.**"([1])

Whatever with Allâh (of good deeds) Will Remain

The Prophet (peace be upon him) said that Allâh said what means, **"O My servants, even if the first amongst you and the last amongst you and the whole human race of yours and that of jinns as well all stand on one plain and you ask Me and I confer upon every person what he asks for, it would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping a needle in it."**

This indicates the perfection of Allâh's Power and that His treasures are never decreased or perished, even if He gave the first and the last of all jinns and human race what they demand. Abû Hurayrah reported that the Prophet (peace be upon him) said, "**The Hand of Allâh is full and it is never decreased by giving out (to His slaves). It is generous by day and night. Have you seen how much your Lord gave out (in spending) ever since He created the heavens and the earth while what He has in His Hand is not decreased?**"([2])

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 2564/32, 33

(2) Recorded by Al-Bukhâry *Kitâb At-Tawhîd* (Book on Monotheism), no. 7411; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 37/993.

The Prophet (peace be upon him) said, "**It would not, in any way, cause any loss to Me (even less) than that which is caused to the ocean by dipping the needle in it.**" This means that what Allâh has is never decreased, as Allâh says,

﴿ مَا عِندَكُمْ يَنفَدُ وَمَا عِندَ اللَّهِ بَاقٍ ﴾ [سورة النحل ٩٦]

which means, **(Whatever is with you, will be exhausted, and whatever with Allâh (of good deeds) will remain.)** (An-Nahl: 96)

If a needle is dipped in the sea, it will not decrease its water. Likewise, if a sparrow drank water from the sea, it will not decrease its water as well. For this reason, Al-Khadir compared his knowledge and that of Moses to Allâh's knowledge by giving this example. The sea is provided with water from the rivers and whatever amount of water is taken from it, it will never decrease. The same thing applies to the food of Paradise which will never decrease as Allâh says,

﴿ وَفَاكِهَةٍ كَثِيرَةٍ (٣٢) لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴾ [سورة الواقعة ٣٢-٣٣]

which means, **(And fruit in plenty, Whose season is not limited, and their supply will not be cut off.)** (Al-Wâqi'ah: 32, 33)

It has been reported that once a person picks a fruit, it will be replaced by another.

The Prophet (peace be upon him) also said, "**I saw Paradise and reached out for a bunch of grapes; and had I taken it you could have eaten from it as long as the world endured.**"([1])

([1]) Recorded by Imam Muslim in *Kitâb Al-Kusûf* (Book on Solar Eclipse), no., 17/907 on the authority of Ibn 'Abbâs (may Allâh be pleased with him).

The Deeds Of The Worshippers Are Rewarded By Allâh

The Prophet (peace be upon him) said that Allâh said what means, "**My servants, these for you I shall reward you for them.**" This means that Allâh will count the deeds of His worshippers and consequently reward them consequently. Allâh says,

﴿ فَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْراً يَرَهُ (٧) وَمَن يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَراً يَرَهُ (٨) ﴾

[سورة الزلزلة ٧-٨]

which means, **(So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.)** (Az-Zalzalah: 7, 8)

Allâh also says,

﴿ وَوَجَدُوا مَا عَمِلُوا حَاضِراً وَلاَ يَظْلِمُ رَبُّكَ أَحَداً ﴾ [سورة الكهف ٤٩]

which means, **(And they will find all that they did, placed before them, and your Lord treats no one with injustice.) (Al-Kahf: 49)**

Allâh also says,

﴿ يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَراً وَمَا عَمِلَتْ مِن سُوءٍ تَوَدُّ لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَداً بَعِيداً ﴾ [سورة آل عمران ٣٠]

which means, **(On the Day when every person will be confronted with all the good he has done, and all the evil he has done, he will wish that there were a great distance between him and his evil.)** (Âl-'Imrân: 30)

Allâh also says,

﴿ يَوْمَ يَبْعَثُهُمُ اللَّهُ جَمِيعاً فَيُنَبِّئُهُم بِمَا عَمِلُوا أَحْصَاهُ اللَّهُ وَنَسُوهُ ﴾

[سورة المجادلة ٦]

which means, **(On the Day when Allâh will resurrect them all together (i.e. the Day of Resurrection) and inform them of what they did. Allâh has kept account of it, while they have forgotten it.)** (Al-Mujâdilah: 6)

The Prophet's (peace be upon him) saying "**I shall reward you for them" means that Allâh will reward His worshippers for their deeds on the Day of Judgment.** Allâh says,

﴿ وَإِنَّمَا تُوَفَّوْنَ أُجُورَكُمْ يَوْمَ الْقِيَامَةِ ﴾ [سورة آل عمران ١٨٥]

which means, **(And only on the Day of Resurrection shall you be paid your wages in full.)** (Âl-'Imrân: 185)

It may mean that Allâh will reward them in this world as well as the Hereafter, as Allâh says,

﴿ مَن يَعْمَلْ سُوءاً يُجْزَ بِهِ ﴾ [سورة النساء ١٢٣]

which means, **(Whosoever works evil, will have the recompense thereof.)** (An-Nisâ': 123)

The Prophet (peace be upon him) said, **"He whose deeds which I am recording and who finds good should praise Allâh and he who does not find that should not blame anyone but him."** This refers that all good comes from Allâh as a sort of favor and grace from Him, while a slave does not deserve such goodness. All evils come from the son of Adam and following his whims and caprices, as Allâh says,

﴿ مَا أَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللَّهِ وَمَا أَصَابَكَ مِن سَيِّئَةٍ فَمِن نَّفْسِكَ ﴾
[سورة النساء ٧٩]

which means, **(Whatever of good reaches you, is from Allâh, but whatever of evil befalls you, is from yourself.)** (An-Nisâ': 79)

If a believer is afflicted by any trials in this world, he should reproach himself and return to Allâh through repentance and asking for forgiveness. If this part of the Hadîth means that a person finds good or otherwise in the Hereafter, then people who find good in the Hereafter will thank Allâh for it. If a person finds other than good, he should not blame anybody except himself. Thus, the speech is in the imperative while it is actually a statement, as the Prophet (peace be upon him) said, **"Whoever attributes lies to me should take his seat in Hellfire."**(1)

Allâh told us that the inhabitants of Paradise thank Allâh for His Grace and Favor as He says,

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ ﴾ [سورة الأعراف ٤٣]

which means, **(And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: "All the praises and thanks be to Allâh, Who has guided us to this, never could we have found guidance, were it not that Allâh had guided us!)** (Al-A'râf: 43)

Allâh also says,

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي صَدَقَنَا وَعْدَهُ وَأَوْرَثَنَا الْأَرْضَ نَتَبَوَّأُ مِنَ الْجَنَّةِ حَيْثُ نَشَاءُ ﴾ [سورة الزمر ٧٤]

(1) Recorded by Al-Bukhâry in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 107; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no., 72/3004.

which means, **(And they will say, "All the praises and thanks be to Allâh Who has fulfilled His Promise to us and has made us inherit (this) land. We can dwell in Paradise where we will.")** (Az-Zumar: 74)

Allâh also says,

﴿ وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزَنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ (٣٤) الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِن فَضْلِهِ لاَ يَمَسُّنَا فِيهَا نَصَبٌ وَلاَ يَمَسُّنَا فِيهَا لُغُوبٌ (٣٥) ﴾ [سورة فاطر ٣٤-٣٥]

which means, **(And they will say, "All the praises and thanks be to Allâh, Who has removed from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). Who, out of His Grace, has lodged us in a home that will last forever; there, toil will touch us not, nor weariness will touch us.")** (Fâtir: 34, 35)

Allâh says that the inhabitants of Hell blame themselves and even hate themselves as Allâh says,

﴿ وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُوا أَنفُسَكُم ﴾ [سورة إبراهيم ٢٢]

which means, **(And Shaitan (Satan) will say when the matter has been decided: "Verily, Allâh promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you, so you responded to me. So blame me not, but blame yourselves.)** (Ibrahîm: 22)

Allâh also says,

﴿ إِنَّ الَّذِينَ كَفَرُوا يُنَادَوْنَ لَمَقْتُ اللَّهِ أَكْبَرُ مِن مَّقْتِكُمْ أَنفُسَكُمْ إِذْ تُدْعَوْنَ إِلَى الإِيمَانِ فَتَكْفُرُونَ ﴾ [سورة غافر ١٠]

which means, **(Those who disbelieve will be addressed (at the time of entering into the Fire), "Allâh's aversion was greater towards you (in this world when you used to reject the Faith) than your aversion towards one another (now in the Fire of Hell, as you are now enemies of one another), when you were called to the Faith but you used to refuse.")** (Ghâfir: 10)

Our Pious Predecessors used to do their best in performing good deeds and even blame themselves fearing that such deeds might be imperfect.

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HADÎTH
TWENTY-FIVE



HADÎTH TWENTY-FIVE

Abû Dharr (may Allâh be pleased with him) reported,

"Some people from among the Companions of the Messenger of Allâh (peace be upon him) said to him, 'Messenger of Allâh, the rich have taken away (all the) reward. They pray as we do; they fast as we fast, and they give alms from their surplus riches (which we cannot).' He (the Holy Prophet) said, 'Has not Allâh prescribed for you (a course) by following which you can (also) give charity? In every declaration of the glorification of Allâh (i.e., saying 'Subhâna Allâh' [glory be to Allâh]) there is an acte of charity, and every Takbîr (i.e., saying 'Allâhu Akbar' [Allâh is the Greatest]) is an acte of charity, and every praise of Him (saying 'Alhamdu lillâh' [praise be to Allâh]) is an acte of charity, and every Tahlîl (i.e., saying 'la ilâha illâ Allâh' [there is no god but Allâh]) is an acte of charity and enjoining of good is a charity and forbidding what is evil is an acte of charity, and in man's sexual intercourse (with his wife) there is an acte of charity.' They (the Companions) said, 'Messenger of Allâh, is there a reward for one who satisfies his sexual passion among us?' He said, 'Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward.'" (Recorded by Imam Muslim)([1])

Meaning of the Hadîth

The Hadîth indicates that the companions (may Allâh be pleased with them), out of their keenness to perform good deeds and their desire

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([1]) Recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 53/1006.

to be good, used to be sad if they missed any chance to perform good deeds which others can do. The poor companions were sad because they were unable to give money in charity just like the rich. They used to become sad if they missed the chance to set out for Jihâd if they were unable to march. Allâh tells us about this in His Book saying,

﴿ وَلاَ عَلَى الَّذِينَ إِذَا مَا أَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لاَ أَجِدُ مَا أَحْمِلُكُمْ عَلَيْهِ تَوَلَّوْا وَأَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ حَزَنًا أَلاَّ يَجِدُوا مَا يُنْفِقُونَ ﴾ [سورة التوبه ٩٢]

which means, **(Nor (is there blame) on those who came to you to be provided with mounts, and when you said, "I can find no mounts for you," they turned back, while their eyes overflowing with tears of grief that they could not find anything to spend (for *Jihâd*).)** (At-Tawbah: 92)

In this hadîth, the poor companions were sad that the rich attain reward because they give their money in charity. The Prophet (peace be upon him) pointed out that they were able to give charity as well. Abû Hurayrah said,

"Some of the poor among the Muhajirûn [Emigrants] came to the Messenger of Allâh (peace be upon him) and said, 'The wealthy have obtained all high ranks and everlasting bliss.' He asked, 'How is that?' They replied, 'They pray as we do and observe fast as we do, but they give alms, something which we can not do. They emancipate slaves, which we can not do.' He said, 'Shall I not tell you something whereby you will overtake those who have preceded you, and will place you ahead of those who follow you and no one will surpass you except one doing that which you do?' They said, 'Surely, Messenger of Allâh.' He said, 'Extol Allâh, declare His Greatness and praise

Him thirty-three times at the end of every prayer.' So they returned to him and said, 'Our brethren, the possessors of wealth, having heard what we are doing, have started doing the same.' The Holy Prophet (may peace upon him) said, 'This is Allâh's grace which He gives to whom He wishes.'"(1)

Every Good Deed Is A Form Of Charity

The poor companions thought that charity was not valid except in money, which they were unable to give. The Prophet (peace be upon him) told them that every good deed is a charity. Hudhayfah reported that the Prophet (peace be upon him) said, **"Every good deed is an act of charity."**(2)

Charity With Things Other Than Money

Charity in things other than money is divided into two types:

First: Granting favors to people which is considered as a charity to them. It may be considered as better than financial charity. Examples include enjoining people to perform good deeds and avoid evil, because it is a call to obey Allâh and avoiding sin. Other examples include teaching people beneficial knowledge, helping them recite the Holy Qur'ân, eliminating harmful objects from streets, achieving people's interests, protecting them from harm, invoking Allâh for Muslims and asking Him to forgive them.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Adhân* (Book on Call to Prayer), no., 843; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 142/595.

(2) Recorded by Imam Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 1005

Abû Dharr (may Allâh be pleased with him) reported, **"I said, 'Messenger of Allâh, which of the deeds is the best?' He (the Holy Prophet) replied, 'Belief in Allâh and Jihâd in His cause.' I again asked, 'Who is the slave whose emancipation is the best?' He (the Holy Prophet) replied, 'One who is valuable to his master and whose price is high.' I said, 'If I cannot afford to do it?' He (the Holy Prophet) replied, 'Help an artisan or make anything for the unskilled (laborer).' I (Abu Dharr) said, 'Messenger of Allâh, what if I am helpless in doing some of these deeds?' He (the Holy Prophet) replied, 'Desist from doing mischief to people. That is the charity of your person on your behalf.'"**([1])

Abû Mas'ûd Al-Badry (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"When someone spends on his family seeking a reward from Allâh, it will be counted for him as charity."**([2])

Anas reported that the Prophet (peace be upon him) said, **"If a Muslim plants a tree, or sows a field, and men, beasts or birds eat from it, all (of their consumption) is charity on his behalf till the Day of Resurrection."**([3])

([1]) Recorded by Al-Bukhâry in *Kitâb Al- 'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al- Imân* (Book on Faith), no., 84/136.

([2]) Recorded by Al-Bukhâry in *Kitâb Al- Imân* (Book on Faith), no., 55; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no. 48/1002.

([3]) Recorded by Al-Bukhâry in *Kitâb Al-Harth Wal-Muzâr'ah* (Book on Agriculture and Crop Sharing), no., 2320; also recorded by Imam Muslim in Kitâb Al-Musâqah (Book on Crop Sharing), no. 1553.

These hadîths indicate that all such deeds are considered as charity for which a farmer or a fighter will be rewarded, even if they do not have the intention to perform them. The Prophet (peace be upon him) said, **"Tell me, if he were to devote it to something forbidden, would it not be a sin on his part? Similarly, if he were to devote it to something lawful, he should have a reward."**

This indicates that a man will be rewarded for having intercourse with his wife even if he does not have good intentions. The person having intercourse with his wife is just like the one who cultivates the land. This is the opinion held by some scholars. Yet, Sa'ad bin Abî Waqqâs reported that the Prophet (peace be upon him) said, **"You would never incur an expense seeking therewith the pleasure of Allâh, but you would be rewarded thereof even for a morsel of food that you put in the mouth of your wife."**

This Hadîth puts good intention as a prerequisite. Thus other Hadîths may be interpreted in the light of this Hadîth. Allâh knows best. Allâh also says,

﴿ لاَ خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاَحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتَغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً ﴾ [سورة النساء ١١٤]

which means, **(There is no good in most of their secret talks save (in) him who orders *Sadaqah* (charity in Allâh's Cause), or *Ma'rûf* (Islamic Monotheism and all the good and righteous deeds which Allâh has ordained), or conciliation between mankind, and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.)** (An-Nisâ': 114)

There is no reward to be harvested out of such good except through sincere intention. If a person performed a deed with the intention of showing off, he will be punished.

Second: The second type of non-financial charity is the one which benefits its doer only such as *Tasbîh*, *Tahmîd*, *Tahlîl*, asking Allâh for forgiveness, and walking to mosques. These Hadîths did not mention prayer, fasting, Zakâh, Hajj or Jihâd although all are better than financial charity. That is because the Prophet (peace be upon him) was answering the poor companions' question on how to compensate for the rich companions' voluntary charity. As for the cornerstones of Islam, both the rich and poorperform them.

There are many hadîths which support the opinion that remembrance of Allâh is better than financial charity and other deeds. Abud-Dardâ' reported that the Prophet (peace be upon him) said, **"'Shall I not guide you to the best of your deeds, the most distinguished in the eye of your Lord, that which lifts your ranks, that which is better than spending gold and silver and that which is better than encountering your enemies and you cut their throats and they cut your throats?' They (the Companions) said, 'Yes, Messenger of Allâh.' He said, 'Remembrance of Allâh.'"**([1])

Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying, **"He who uttered these words, 'There is no god but Allâh, the One, having no partner with Him. Sovereignty belongs to Him and all praise is due to Him, and He is Omnipotent;' one hundred times**

([1]) Recorded by At-Tirmidhy, no., 3377; by Ibn Mâjah, no. 3790; and by Imam Ahmad, no. 5/195.

every day there is the reward of emancipating ten slaves, and there are recorded a hundred virtues to his credit, and a hundred vices are blotted out from his scroll, and that is a safeguard for him against Satan on that day till evening and no one receives anything more excellent than this, except one who has done more than this (who utters these words more than one hundred times and does more good acts)."[1]

Abû Ayyûb reported that the Prophet (peace be upon him) said, **"Whoever says it (There is no god but Allâh, the One, having no partner with Him. Sovereignty belongs to Him and all praise is due Him, and He is omnipotent) ten times, will be just like a person who emancipated four slaves of the offspring of Ishmael."**[2]

Abud-Dardâ' said, "To say "Allâhu Akbar (Allâh is the Greatest)" one hundred times is better for me than giving one hundred dinârs in charity." Salmân Al-Fârisy and other Companions and Successors said, "Remembrance of Allâh is better than giving charity."

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6403; also recorded by Muslim in the *Kitâb Ad-Dhikr and Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no., 28/2691.

(2) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6404; also recorded by Muslim in the *Kitâb Ad-Dhikr and Wad-Duâ'a* (Book on Supplication and Remembrance of Allâh), no., 30/2693.

HADÎTH TWENTY-SIX

HADÎTH TWENTY-SIX

Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

"Charity is due for every joint of every one, on every day the sun rises. Administering of justice between two men is also a charity; assisting a man to ride upon his beast, or helping him load his bags upon it is charity. A good word is charity; and every step that you take towards prayer is charity and removing harmful things from the street is charity." (Recorded by Al-Bukhâry and Muslim)([1])

The Prophet's (peace be upon him) saying **"Charity is due on every joint of every one"** means that charity is due on every organ of one's body. The Hadîth refers to the fact that the safety and health of one's organs and body are one of the greatest favors of Allâh. Each organ needs a person to give charity for it as a way of thanking Allâh for it.

Allâh says

﴿ يَا أَيُّهَا الإِنسَانُ مَا غَرَّكَ بِرَبِّكَ الكَرِيمِ (٦) الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ (٧) فِي أَيِّ صُورَةٍ مَّا شَاءَ رَكَّبَكَ (٨) ﴾ [سورة الانفطار ٦-٨]

which means, **(O man! What has made you careless concerning your Lord, the Most Generous? Who created you, fashioned you perfectly, and gave you due proportion; In whatever form He willed, He put you together.)** (Al-Infitâr: 6-8)

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sulh* (Book on Reconciliation), no. 2707; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no., 56/1009.

Allâh also says,

﴿ قُلْ هُوَ الَّذِي أَنشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ قَلِيلاً مَّا تَشْكُرُونَ ﴾

[سورة الملك ٢٣]

which means, **(Say it is He Who has created you, and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give.)** (Al-Mulk: 23)

Allâh also says,

﴿ وَاللَّهُ أَخْرَجَكُم مِّنْ بُطُونِ أُمَّهَاتِكُمْ لاَ تَعْلَمُونَ شَيْئاً وَجَعَلَ لَكُمُ السَّمْعَ وَالأَبْصَارَ وَالأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ ﴾ [سورة النحل ٧٨]

which means, **(And Allâh has brought you out from the wombs of your mothers while you know nothing. And He gave you hearing, sight, and hearts that you might give thanks (to Allâh).)** (An-Nahl: 78)

Allâh also says,

﴿ أَلَمْ نَجْعَل لَّهُ عَيْنَيْنِ (٨) وَلِسَاناً وَشَفَتَيْنِ (٩) ﴾ [سورة البلد ٨-٩]

which means, **(Have We not made for him a pair of eyes? And a tongue and a pair of lips?)** (Al-Balad: 8-9)

Mujâhid said, "These are the graces and favors of Allâh which are very obvious so that you may thank Him." A man complained to Yûnus Ibn 'Ubayd that he was very poor. Yûnus said to him, "Would you like to sell your eyesight for an amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said to him, "Would you like to sell your hand for an amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said to him, "Would you like to sell your legs for an

amount of one hundred thousand dirhams?" The man replied, "No." Yûnus said, "I see that you have hundreds of thousands while you complain."

In *Sahîh Al-Bukhâry*, Ibn 'Abbâs (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said, **"There are two blessings which people lose: (They are) Health and free time (for doing good)."**(1)

The human being will be held accountable for these graces and favors on the Day of Resurrection, as Allâh says,

﴿ ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴾ [سورة التكاثر ٨]

which means, **(Then, on that Day, you shall be asked about the delight (you indulged in, in this world)!)** (At-Takathur: 8)

Interpreting the above verse, Ibn 'Abbâs said, "Delight here refers to the soundness of bodies, and senses of hearing and eyesight for which people will be held accountable as, Allâh says,

﴿ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْؤُولاً ﴾ [سورة الإسراء ٣٦]

which means **(Verily! The hearing, and the sight, and the heart, of each of those you will be questioned (by Allâh))** (Al-Isrâ': 36)

Allâh granted uncountable blessings on His worshippers as He says,

﴿ وَإِن تَعُدُّوا نِعْمَتَ اللَّهِ لاَ تُحْصُوهَا ﴾ [سورة إبراهيم ٣٤]

which means, **(If you count the Blessings of Allâh, never will you be able to count them.)** (Ibrahîm: 34)

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(1) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no., 6412.

Allâh asked His worshippers to thank Him for these blessings and He is Pleased with such thankfulness. Sulaymân At-Taymy said, "Allâh granted blessings on His worshippers commensurate with His Magnitude. He enjoined them to thank Him for them and He is Pleased with their thankful confession of His blessings and their verbal praise of Him."

'Abdullâh bin Ghannâm reported that the Prophet (peace be upon him) said, **"Whoever says in the morning 'O Allâh whatever blessing You grant me or any of Your creature is from You Alone and there is none to be associated with You, Praise be to You and thank You for it,' has thanked Allâh for this day. Whoever says it in the evening has thanked Allâh for this night."**(1)

Degrees Of Thankfulness

The Prophet (peace be upon him) said, **"Charity is due on every joint of every one; on every day the sun rises."**

This means that daily charity is due on the son of Adam as far as these organs are concerned. Thanking Allâh by giving out such charity is obligatory on each Muslim. Thankfulness is divided into two degrees:

The first is obligatory which means that one must perform the prescribed religious duties and abstain from prohibited acts. This is sufficient in thanking Allâh for His blessings. This is proved by what Abul-Aswad Ad-Daylamy reported on the authority of Abû Dharr (may Allâh be pleased with him), who said, "When you get up in the morning, charity is due on every joint (in your body). There is charity in every

(1) Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Morals), no., 5073; also recorded by An-Nasâ'iy in *Kitâb A'mâl Al-Yawm Wal-Laylah* (Book on Acts of the Day and Night), no., 7.

glorification of Allâh, every declaration of His praise, every utterance of greatness, every declaration that He is the only God, in enjoining what is good, and in forbidding what is evil. Two *rak'ahs* of supererogatory mid-morning prayer can make up for all these things (in reward)." [1]

Abû Mûsâ reported that the Prophet (peace be upon him) said, **"If he did not, he should abstain from evil which is considered as charity."**[2] This indicates that abstaining from evils and performing good deeds are sufficient to thank Allâh. Some of the Pious Predecessors said, "Thankfulness is the abandonment of sins." Others said, "Thankfulness means that one should not utilize Allâh's blessings in disobeying Him."

The second degree of thankfulness is the desirable one, in which a worshipper, after performing prescribed duties and abstaining from evil, performs voluntary good deeds. This is the degree of the pious to which the Prophet (peace be upon him) guided us in these hadîths. On the authority of 'Âishah (may Allâh be pleased with her) who reported, **"The Holy Prophet (peace be upon him) kept standing (in prayer) until his feet became swollen. She said to him, 'Why do you do this while you have been forgiven of your former and latter sins?' He said, 'should I not be a grateful servant?'"**[3]

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(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1286; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on the Travelers' Prayer). no., 84/720, on the authority of Abû Dharr

(2) Recorded by Al-Bukhâry in *Kitâb Az-Zakâh* (Book on Zakâh), no., 1445; also recorded by Muslim in *Kitâb Az-Zakâh* (Book on Zakâh), no., 1008.

(3) Recorded by Al-Bukhâry in Kitâb At-Tahajjud (Book on Asceticism), no., 1130; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Book on the Description of the Hypocrites). no., 79/2819.

An old scholar said, "When Allâh says,

﴿ اعْمَلُوا آلَ دَاوُودَ شُكْرًا ﴾ [سورة سبأ ١٣]

which means, **("Work you, O family of Dawûd (David), with thanks!")** (Saba': 13), an hour did not pass whether at day or night without a person among them who is performing prayers.

The deeds mentioned in the Hadîth may be obligatory, such as walking to mosques which scholars see as congregational prayer being obligatory. They may be a collective duty such as enjoining good and prohibiting people from doing evil, helping the needy, administering justice among people either in judicial rulings or in patching up their quarrels.

Types Of Charity

Charity may have a benefit that extends to others, such as patching up people's quarrels, helping a man place his bags on his camel, a good word, offering greetings, saying "May Allâh have mercy on you" to the sneezer, eliminating harmful obstacles from streets, enjoining what is good and prohibiting people from doing evil, helping the deaf to understand what he can not hear and guiding the blind.

Other charities may entail benefits to their doers only, such as *Tasbîh*, *Takbîr*, *Tahmîd*, *Tahlîl*, walking to mosques and performing the Duha prayer. Performing the Duha prayer compensates all such deeds because, in prayer, one uses all his organs in obeying and worshipping Allâh. Thus, such prayer is sufficient in thanking Allâh on behalf of all the body's organs. In the other deeds, only certain body organs are used, and charity will not be complete unless done by all the body organs.

Among the charities is abstaining from harming people.

Abû Dharr (may Allâh be pleased with him) reported, **"I said, 'Messenger of Allâh, which of the deeds is the best?' He (the Holy Prophet) replied, 'Belief in Allâh and Jihâd in His cause.' I again asked, 'Who is the slave whose emancipation is the best?' He (the Holy Prophet) replied, 'One who is valuable to his master and whose price is high.' I said, 'If I cannot afford to do it?' He (the Holy Prophet) replied, 'Help an artisan or make anything for the unskilled (laborer).' I (Abu Dharr) said, 'Messenger of Allâh, what if I am helpless in doing some of these deeds?' He (the Holy Prophet) replied, 'Desist from making mischief to the people. That is the charity of your person on your behalf.'"**[1]

Among charities is also performing the rights due towards the Muslims. Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The rights of the Muslim from his fellow Muslim are five: responding to his greetings, visiting (him when he is) sick, following his bier, accepting his invitation and saying, 'May Allâh have mercy on you,' when he praises Allâh after sneezing.'"**

In a narrative by Muslim, **"The rights of the Muslim from his brother Muslim are six: When you meet him, greet him; when he calls you, respond to him; when he seeks counsel, give him advice; when he sneezes and praises Allâh, say to him, 'May Allâh have**

(1) Recorded by Al-Bukhâry in *Kitâb Al-'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no., 84/136

mercy on you;' when he is sick, visit him; and when he dies, follow his funeral procession."([1])

Al-Barâ bin 'Âzib (may Allâh be pleased with him) reported, **"Allâh's Messenger (peace be upon him) commanded us to do seven things and forbade us to do seven (things). He commanded us to visit the sick, follow a funeral procession, answer the sneezer, fulfill one's vows, help the poor, accept an invitation and greet everybody."**([2])

Among the acts of charity is fulfilling the rights due towards Muslims as Ibn 'Abbâs said, "When a person walks in order to achieve the interest of his brother, each step will be considered as charity." Among the acts of charity are also leniency towards the indebted person who is unable to pay and treating animals well. When the Prophet (peace be upon him) was asked about providing water to animals, he said, **"In each living creature, there is a reward."**([3])

The Prophet (peace be upon him) said, **"Allâh forgave the sins of a prostitute who provided water to a dog gasping out of thirst."**([4])

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(1) Recorded by Al-Bukhâry in *Kitab Al-Janâi'z* (Book on Funerals), no., 1240; also recorded by Muslim in *Kitâb As-Salâm* (Book on Peace), no., 2162/4, 5.

(2) Recorded by Al-Bukhâry in *Kitab Al-Janâi'z* (Book on Funerals), no.,1239; also recorded by Muslim in *Kitâb Al-Libâs* (Book on Dressing), no., 3/2066.

(3) Recorded by Al-Bukhâry in *Kitab Al-Musâqah* (Book on Crop Sharing), no., 2363; also recorded by Muslim in *Kitâb As-Salâm* (Book on Peace), no., 153/2244.

(4) Recorded by Imam Muslim in *Kitâb As-Salâm* (Book on Peace), no., 2245/154, 155.

As for the charity which benefits the doer only, examples are remembrance of Allâh, such as *Tasbîh*, *Takbîr*, *Tahmîd*, *Tahlîl*; asking Allâh for forgiveness; reciting the Holy Qur'ân; walking to mosques, sitting there waiting for prayers or religious sermons; wearing humble clothes; walking humbly, earning only legal money, holding oneself into account for the previous deeds, regret and repentance from previous sins, weeping out of fear of Allâh, contemplating the kingdom of heavens, earth and the Hereafter, fearing Allâh, loving Him, and putting one's trust in Him.

HADÎTH TWENTY-SEVEN



HADÎTH TWENTY-SEVEN

An-Nawwâs bin Sam'ân (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

"Al-Birr (Righteousness) is good manners, and sin is that which is woven in yourself and you hate it when people may notice it." (Recorded by Imam Muslim)([1])

Wâbisah bin Ma'bad (may Allâh be pleased with him) reported, **"I came to Allâh's Messenger (peace be upon him). He said, 'Have you come to inquire about virtue?' I said, 'Yes.' He said, 'Ask your heart about it. Virtue is that which contents one's soul and comforts the heart. Sin, on the other hand, is that which causes doubts and perturbs the heart, even if people should pronounce it lawful and should seek your verdicts on such matters.'" (Recorded by Imam Ahmad and Ad-Dârimy with a good chain of transmission)([2])**

Explanation Of The Hadîth

The two hadîths interpret both Al-Birr (Righteousness) and Sin. In the first hadîth, the Prophet (peace be upon him) interpreted "righteousness" as good manners and in the second Hadîth, he interpreted it as that which contents one's soul and comforts the heart. There are two interpretations of Al-Birr, because this word conveys two meanings:

([1]) Recorded by Imam Muslim in Kitâb Al-Birr Was-Silah (Book on Righteousness and Good Relations), no., 14/2553; also recorded by At-Tirmidhy, no., 2389.

([2]) Recorded by Imam Ahmad, no. 4/228; also recorded by Ad-Dârimy in his *As-Sunan*, no.,. 2533

The first one is related to treating people well, especially parents. Ibn ‘Umar said,

Al-Birr is an easy thing: a smiling face and tolerant speech. When Al-Birr is joined with piety, as in Allâh’s saying,

﴿ وَتَعَاوَنُوا عَلَى البِرِّ وَالتَّقْوَى ﴾ [سورة المائدة ٢]

which means, **(Help you one another in *Al-Birr* and *At-Taqwa* (virtue, righteousness and piety))** *(Al-Mâ'idah: 2)*, it refers to treating people well, while piety refers to obeying Allâh and avoiding sins. Al-Birr may refer to performing prescribed duties, while piety refers to avoiding sins.

In Allâh’s saying,

﴿ وَلاَ تَعَاوَنُوا عَلَى الإِثْمِ وَالْعُدْوَانِ ﴾ [سورة المائدة ٢]

which means, **(But do not help one another in sin and transgression.)** *(Al-Mâ'idah: 2),* transgression may refer to inflicting injustice on people. As to sin, it refers to acts such as fornication, theft and drinking alcoholic beverages. Transgression may also refer to not just abandoning the enjoined commands, but to committing extra prohibited acts, such as taking more than the *Zakâh* due or effecting harsher penalties than those mentioned in Sharî‘ah.

Al-Birr may refer to all acts of worship whether secret or public as Allâh says,

﴿ وَلَكِنَّ البِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الآخِرِ وَالْمَلائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى المَالَ عَلَى حُبِّهِ ذَوِي القُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي البَأْسَاءِ وَالضَّرَّاءِ وَحِينَ البَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ المُتَّقُونَ ﴾

[سورة البقرة ١٧٧]

which means, **(But Al-Birr is (the quality of) the one who believes in Allâh, the Last Day, the Angels, the Book, the Prophets and gives his wealth in spite of love for it to one's kin, to orphans, and to Al-Masakin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salât (Iqâmat-as-Salât), and gives zakâh, and who fulfill their covenant when they make it, and who are As-Sabirin (the patient ones, etc.) in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqûn (pious))** (Al-Baqarah: 177)

In light of this meaning, Al-Birr includes all acts of worship such as belief in Allâh, His Angels, Books and Messengers. It also includes acts such as giving money for the sake of Allâh, performing the prescribed prayer, giving Zakâh, fulfilling one's promise and sticking to patience in cases of illness, poverty or when encountering enemies.

The Prophet's (peace be upon him) reply in the hadîth, reported by An-Nawwâs, may include all these traits, because good manners entail one adhering to the morals and traditions of Islam which Allâh enjoined in His Holy Book, as He said,

﴿ وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴾ [سورة القلم ٤]

which means, **(And verily, you (O Muhammad , peace be upon him) are on an exalted standard of character.)** (Al-Qalam: 4)

'Âishah (may Allâh be pleased with her) said, **"The manner of the Prophet (peace be upon him) was that prescribed by the Holy Qur'ân."** This means that he adheres to its teachings, performs what it ordains and avoids what it prohibits. Acting in conformity with the

teachings of the Holy Qur'ân became habit and this is considered the best of all manners and morals. It has been said that religion is no more than good manners.

In the second hadîth, the Prophet (peace be upon him) said, **"Virtue is that which contents one's soul and comforts the heart."** This indicates that Allâh created His worshippers with the instinct for knowing the truth and accepting it. Allâh implanted the love of truth and dislike of falsehood in the hearts of His worshippers.

The Prophet (peace be upon him) said, **"There is none born but who is created to his true nature (Islam). It is his parents who make him a Jew or a Christian or a Magian, quite as beasts produce their young with their limbs perfect. Do you see anything deficient in them?"**

Then Abû Hurayrah quoted the Qur'âniv verse:

﴿ فِطْرَةَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا ﴾ [سورة الروم ٣٠]

which means, **(Allâh's *Fitrah* (i.e. Allâh's Islamic Monotheism), with which He has created mankind. No change let there be in *Khalq-illâh* (i.e. the Religion of Allâh, Islamic Monotheism))** (Ar-Rûm: 30)[1]

Allâh also says

﴿ إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَى وَيَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنكَرِ وَالْبَغْيِ ﴾ [سورة النحل ٩٠]

which means, **(Verily, Allâh enjoins *Al-Adl* (i.e., justice and worshipping none but Allâh Alone - Islamic Monotheism) and *Al-***

(1) Recorded by Al-Bukhâry, no., 3/219; also recorded by Muslim in Kitâb Al-Qadar (Book on Predestination), no., 2658.

***Ihsân* [i.e., to be patient in performing your duties to Allâh, totally for Allâh's sake and in accordance with the *Sunnah* (legal ways) of the Prophet, peace be upon him, in a perfect manner], and giving (help) to kith and kin (i.e., all that Allâh has ordered you to give them, e.g., wealth, visiting, looking after them, or any other kind of help, etc.): and forbids *Al-Fahshâ'* (i.e all evil deeds, such as illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, etc.), and *Al-Munkar* (i.e; all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deed), and *Al-Baghy* (i.e., all kinds of oppression)).** (An-Nahl: 90)

The heart enlightened with faith will always stick to the truth and accept it and dislike falsehood and deviation.

Sin And Al-Birr

The Prophet (peace be upon him) said, **"Sin is that which is woven in yourself and you hate when people notice it."** This means that sin causes disturbances in one's heart. It is an abominable act detested by people. Such detestation is the highest rank of knowing sins in order to avoid them.

The Prophet's (peace be upon him) saying in the second hadîth **"Even if people should pronounce it lawful and should seek your verdicts on such matters,"** means that whatever a person feels in his heart is a sin. It is actually a sin even if other people claim that it is not. This is the second rank of knowing the sin, which, in this case, will be abominable by its doer because his heart is enlightened with faith, even if a Mufti - out of a mistaken belief or following his whims and caprices –

declares that it is not a sin. Yet, if the Mufti has legal proof which supports that this is a sin, the person asking him should accept the Mufti's opinion, even if it does not appeal to his heart. Examples of such opinions include legal permissible acts; such as breaking one's fast when traveling or when one is ill, and shortening prayers when traveling, and other acts which may not appeal to some people who do not possess religious knowledge.

At times, the Prophet (peace be upon him) commanded his Companions to do some acts which did not appeal to them. If they did not perform them, he would get angry. Once, he commanded them to slaughter their sacrificial animals and end the 'Umrah of Hudaibiyah, but this act did not appeal to some of them.

Generally speaking, if there is legal proof that supports an act, a believer can do nothing but obey Allâh and His Messenger, as Allâh says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلاَ مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾ [سورة الأحزاب ٣٦]

which means, **(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter, to have any option in his decision.)** (Al-Ahzâb: 36)

The commands of Allâh should be approved and applied with contentment, because whatever Allâh and His Messenger legalized, one should believe in it and submit to it, as Allâh says,

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً ﴾ [سورة النساء ٦٥]

which means, **(But no, by your Lord, they can have no Faith, until they make you (O Muhammad , peace be upon him) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)** (An-Nisâ': 65)

If there is no legal text from the Holy Qur'ân, the Prophet's Sunnah or the Companions' sayings, and the believer enlightened with faith and knowledge found something that disturbed his heart and irritate his conscience, while he did not find a reliable Mufti to settle this matter, he should abandon this matter even if this Mufti delivered a contrary *Fatwâ* to him.

HADÎTH TWENTY-EIGHT

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Abû Najîh Al-'Irbâd bin Sâriyah (may Allâh be pleased with him) reported,

"The Holy Prophet (peace be upon him) delivered an eloquent sermon, which greatly moved us and sent a wave of fear into our hearts and our eyes shed tears. We said to him, 'This sermon seems like the last advice; then tell us something more as advice.' He said, 'I advise you to fear Allâh (because of your obligations to Allâh) and to hear and obey even a slave who may be put in authority over you. Those of you who survive me will notice many differences. It will be incumbent upon you to follow my Sunnah (tradition) and the practices of my rightly guided successors (Caliphs) and hold fast with these precepts and traditions and beware of innovations and inventions in religion, because every innovation leads to the wrong path.'" (Recorded by Abû Dawûd and At-Tirmidhy who said that it was an authentic Hadîth)[1]

Explanation Of The Hadîth

Al-'Irbâd bin Sâriah said, **"The Holy Prophet (peace be upon him) delivered an eloquent sermon."** The Prophet (peace be upon him) used to deliver sermons other than those delivered on Fridays and feasts. Allâh enjoined him to do so, as Allâh says,

(1) Recorded by Abû Dawûd in his *As-Sunan,* no., 4607; by At-Tirmidhy in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 2676; by Ibn Mâjah in his *Al-Muqaddimah,* no., 42; and by Imam Ahmad. no., 4/126, 127.

﴿ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلاً بَلِيغاً ﴾ [سورة النساء ٦٣]

which means, **(Admonish them, and speak to them an effective word (i.e., to believe in Allâh, worship Him, obey Him, and be afraid of Him) to reach their innerselves.)** (An-Nisâ': 63)

Allâh also says

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾ [سورة النحل ١٢٥]

which means, **(Invite (mankind, O Muhammad, peace be upon him) to the Way of your Lord (i.e., Islam) with wisdom (i.e., with the Divine Inspiration and the Qur'ân) and fair preaching.)** (An-Nahl: 125) Thus, the Prophet (peace be upon him) used to deliver such sermons every now and then.

Abû Wâ'il reported that 'Abdullâh used to give a sermon to them every Thursday. A person said, "Abu 'Abdur-Rahmân, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver a lecture every day." Thereupon he said, "There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allâh's Messenger (peace be upon him) did not deliver sermons on certain days (fearing that we might be bored)."([1])

Eloquence in delivering sermons is desirable because it appeals to the audiences' hearts. Eloquence means using the best expressions in order to convey the intended meaning. The Prophet (peace be upon him) used to shorten his sermons with succinct words. Jâbir bin Samurah said, **"I used to pray with the Prophet of Allâh (peace be upon him) and**

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(1) Recorded by Al-Bukhâry in *Kitâb Al- 'Ilm* (Book on Knowledge), no., 68; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Book on the Descrotion of the Hypocrites), no., 2821.

his prayer was of moderate length and his sermon was as well of moderate length."[1]

In another narration by Abû Dawûd, Jâbir said, **"The Prophet (peace be upon him) was not used to elongating his Friday sermon. It was just a few words."**[2]

Abû Wâ'il reported, **"'Ammâr delivered the sermon. It was short and eloquent. When he ('Ammâr) descended (from the pulpit) we said to him, 'O Abû Al-Faydân, you have delivered a short and eloquent sermon. Would that you had lengthened (The sermon).' He said, 'I have heard the Messenger of Allâh (peace be upon him) saying, 'The lengthening of prayer by a man and the shortness of the sermon is a sign of his understanding (of faith). So lengthen the prayer and shorten the sermon, for there is charm (in precise) expression.'"**

The fearing of the hearts

As to Al-'Irbâd's saying about the sermon, ""which greatly moved us and sent a wave of fear into our hearts and our eyes shed tears;" Allâh praised the believers when they listen to preaching with these two traits, as He says,

﴿ إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ ﴾

[سورة الأنفال ٢]

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(1) Recorded by Imam Muslim in *Kitâb Al-Jumua'h* (Book on the Friday Prayer), no., 866/41, 42.

(2) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no., 1107; also recorded by Al-Bayhaqy in *As-Sunan Al-Kubrâ*, no. 3/208

which means, **(The believers are only those who, when Allâh is mentioned, feel fear in their hearts and when His Verses (this Qur'ân) are recited unto them, they (i.e. the Verses) increase their Faith.) (Al-Anfâl: 2)**

Allâh also says,

﴿ أَلَمْ يَأْنِ لِلَّذِينَ آمَنُوا أَن تَخْشَعَ قُلُوبُهُمْ لِذِكْرِ اللَّهِ وَمَا نَزَلَ مِنَ الْحَقِّ وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِّنْهُمْ فَاسِقُونَ ﴾ [سورة الحديد ١٦]

which means, **(Has not the time come for the hearts of those who believe (in the Oneness of Allâh - Islamic Monotheism) to be affected by Allâh's Reminder (this Qur'ân), and that which has been revealed of the truth.) (Al-Hadîd: 16)**

Allâh also says,

﴿ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُّتَشَابِهًا مَّثَانِيَ تَقْشَعِرُّ مِنْهُ جُلُودُ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ ثُمَّ تَلِينُ جُلُودُهُمْ وَقُلُوبُهُمْ إِلَى ذِكْرِ اللَّهِ ﴾ [سورة الزمر ٢٣]

which means, **(Allâh has sent down the best statement, a Book (this Qurâ'n), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allâh.)** *(Az-Zumar: 23)*

Allâh also says,

﴿ وَإِذَا سَمِعُواْ مَا أُنزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنَهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُواْ مِنَ الْحَقِّ ﴾ [سورة المائدة ٨٣]

which means, **(And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see**

their eyes overflowing with tears because of the truth they have recognized.) (Al-Mâ'idah: 83)

When delivering a sermon, the Prophet's (peace be upon him) mode would change as Jâbir said, **"When the Holy Prophet (peace be upon him) delivered a sermon, his eyes used to become red, the tone of his voice would rise and he would be somewhat excited, as if he were cautioning us against some hostile army poised against us. He would say, 'The enemy will attack you in the morning or the evening.'"**[1]

Al-Bukhâry and Muslim recorded on the authority of Anas bin Mâlik (may Allâh be pleased with him) reported, **"Allâh's Messenger (may peace be upon him) stood when the sun had passed the meridian and led them in noon prayer and after observing salutations (completing the prayer) he stood upon the pulpit and talked about the Last Hour and made mention of the important facts prior to it, and then said, 'He who desires to ask anything from me, let him ask me about it. By Allâh, I shall not move from this place until I have informed you about that which you ask.' (Anas bin Mâlik said,) People began to shed tears profusely when they heard this from Allâh's Messenger (peace be upon him) and Allâh's Messenger (peace be upon him) said it repeatedly, 'You ask me.'**

(1) Recorded by Imam Muslim *Kitâb Al-Jumua'h* (Book on Friday Prayer), no., 43/867.

Thereupon a man stood up and said, 'Allâh's Messenger, Where shall I be?' He said, 'In Hellfire.'"[1]

An-Nua'mân bin Bashîr delivered a sermon in which he said, **"I heard the Prophet (peace be upon him) delivering a sermon and saying, 'I warn you against the Fire. If a man had been in the market, he would have heard him. He kept on warning until his scarf fell to his feet.'"**[2]

'Adiy bin Hâtim (may Allâh be pleased with him) reported that he heard the Holy Prophet (peace be upon him) saying, **"He who among you can protect himself from the Fire, should do so, even if it is with half a date."**[3]

The Seemingly Last Sermon

The Companions' saying **"This sermon appears like the last advice; then tell us something more as advice,"** indicates that the Prophet (peace be upon him) was more eloquent in delivering this sermon than ever before. When a person is delivering his last sermon, he tries to be as eloquent and comprehensive as possible. For this reason, the Prophet (peace be upon him) enjoined us to perform prayer, as if it were the last time, because if one felt that this night be the last prayer, he would perfect it as much as he could. The Prophet (peace be upon him)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allâh), no., 7294; also recorded by Muslim in *Kitâb Al-Fadâ'il* (Book on Virtues), no., 2359.

(2) Recorded by Imam Ahmad in *Al-Musnad*, no., 4/268, 272; also recorded by Ibn Hibbân, no. 644.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no., 6023; also recorded by Muslim in *Kitab Az-Zakâh* (Book on Zakâh), no., 68/1016.

may have been indicating that he was about to die, as happened in the Farewell Hajj, when he said, **"I may not meet you after this year."**(1) When he started to bid them farewell, they called it the Farewell Hajj.

On his return, Allâh's Messenger (peace be upon him) stood up to deliver a sermon at a watering place known as Khumm, located between Mecca and Medina. He praised Allâh, extolled Him and delivered the sermon and exhorted (us) and said, **"Now to our purpose, O people, I am a human being. I am about to receive a Messenger (the angel of death) from my Lord and I, in response to Allâh's call (would bid goodbye to you), but I am leaving among you two weighty things. One is the Book on Allâh in which there is right guidance and light, so hold fast to the Book on Allâh and adhere to it." He exhorted (us) (to hold fast) to the Book on Allâh and then said, "The second is the members of my household."**(2)

On the authority of 'Uqbah bin 'Âmir (may Allâh be pleased with him), who reported that "**Eight years following Battle of Uhud, the Messenger of Allâh (peace be upon him) had gone out to pray for the martyrs who fell therein. His prayer was just as the Funeral Prayer which is offered over the dead. It seemed as if he were saying goodbye to the living and the dead. Then, he came back, ascended the pulpit, and said, 'I shall be present before you at the Haud [Fountain] to meet you. I shall be your witness and, by Allâh, I perceive as if I am seeing with my own eyes the Haud at this very**

(1) Recorded by Imam Muslim in *Kitâb Al-Hajj* (Book on Pilgrimage), no., 310/1297.

(2) Recorded by Imam Muslim in *Kitâb* Fadâ'il As-Sahâbah (Book on the Companions' Merits), no., 36/2408.

place. I am not afraid concerning you that you will associate anything with Allâh after me, but I am apprehensive that you will yean for the possession of the luxuries of life.'" The narrator said, "It was the last opportunity to look at the Messenger of Allâh (peace be upon him)."

The Companions' saying, **"Then tell us something more as an advice,"** means that they need an all-comprehensive advice when they understood that this seemed to be the last advice. They wanted advice to adhere to in order to guarantee them happiness in this world as well as in the Hereafter.

The Prophet (peace be upon him) advised them, saying, **"I advise you to fear Allâh (because of your obligations to Allâh) and to hear and obey."** These two hints guarantee happiness of this world as well as the Hereafter. Fearing Allâh is the advice directed by Allâh to people in the past and the present as Allâh says,

﴿ وَلَقَدْ وَصَّيْنَا الَّذِينَ أُوتُوا الكِتَابَ مِن قَبْلِكُمْ وَإِيَّاكُمْ أَنِ اتَّقُوا اللَّهَ ﴾

[سورة النساء ١٣١]

which means, **(We have recommended to the people of the Scripture before you, and to you (O Muslims) that you (all) fear Allâh.)** (An-Nisâ': 131)

Fearing Allâh has been elaborated in full detail when explaining the Prophet's (peace be upon him) hadîth reported by Mu'âdh bin Jabal.[1]

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(1) It is Hadîth no. 18 of this book.

Hearing and obeying

Hearing and obeying the Muslim rulers entail happiness in this world and they (rulers) achieve the interest of people and help them obey their Lord and support His religion. 'Aly bin Abî Tâlib said, "People will not be follow the straight path except with a ruler, be he guided or not. If he is not guided, a believer will direct their efforts to worship their Lord until the misguided ruler dies."

The Prophet's (peace be upon him) said, **"even a slave who may be put in authority over you."** In another narration, he said, **"Even an Abyssinian slave who may be put in authority over you."** This indicates that the Prophet (peace be upon him) was informed of what would happen to his nation and that slaves would be its rulers.

Anas (may Allâh be pleased with him) who reported that the Messenger of Allâh (peace be upon him) said, **"Listen (attentively to) and obey whoever is placed in authority over you, even if he is a Negro slave whose head is like a raisin."**(1)

Abû Dharr also said, "My beloved Prophet (peace be upon him) advised me to listen and obey even if he (the ruler) was a Negro slave."(2) There are many hadîths in this regard.

This does not contradict the saying of the Prophet (peace be upon him), **"This matter (ruling people) will remain in Quraish as long as**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Ahkâm* (Book on Legal Judgments), no., 7142

(2) Recorded by Imam Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 420/648.

there are two persons."([1]) The Prophet (peace be upon him) also said, **"People should be ruled by Quraish."**([2]) There is no contradiction because the Quraish slaves may be the rulers of the nation. Then the Prophet (peace be upon him) said, **"Those of you who survive me will notice a lot of differences. It will be incumbent upon you to follow my Sunnah (tradition) and the practices of my rightly-guided successors (Caliphs) and hold fast with these precepts and traditions."**

The Prophet (peace be upon him) foretold that there would be many differences among his nations as far as the fundamentals and branches of religion, deeds, sayings and beliefs are concerned. Sunnah is the way that should be followed as the Prophet (peace be upon him) and the Rightly-Guided Caliphs did. Mentioning this affair after talking about the command to listen to and obey the Muslim rulers is in reference to rulers who should not be obeyed unless they obeyed Allâh. The Prophet (peace be upon him) said, **"Obedience must be in good deeds."**([3])

This part of the hadîth indicates that the Sunnah of the Rightly-Guided Caliphs should be followed just like that of the Prophet (peace be upon him). This ruling is not applicable to other rulers. The Rightly-Guided Caliphs are Abû Bakr, 'Umar, 'Uthmân and 'Aly bin Abî Tâlib.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Manâqib* (Book on Merits), no., 3501; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 1820.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Manâqib* (Book on Merits), no., 3495; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 1818.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Maghâzy* (Book on Battles), no., 4340; also recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), no., 39/1840.

Many Muslim scholars believe that 'Umar bin 'Abdul-'Azîz is one of the Rightly-Guided Caliphs.

These Caliphs are described as rightly-guided because they know the truth and act in accordance with it, contrary to the deviant who know the truth but do not act in accordance with it. Thus, there are three categories of people: guided, deviant and misguided. The guided person knows the truth and follows it. The deviant person knows the truth, but does not follow it. The misguided person does not know the truth at all.

Then the Prophet (peace be upon him) commanded to hold fast to these precepts and traditions. His saying, **"Beware of innovations and inventions in religion, because every innovation leads to the wrong path,"** is a warning to the Muslim nation against following any inventions in religion. Innovation in religion is an act that is not grounded in *Sharî'ah*. Jâbir (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, **"The best word is the Book on Allâh, and the best guidance is the guidance shown by Muhammad (peace be upon him). The worst practice is the introduction of new elements in the Islamic faith and every innovation amounts to heresy."**[1]

Every Innovation Leads To The Wrong Path

The Prophet's (peace be upon him) saying, **"Every innovation leads to the wrong path,"** is a comprehensive and clear-cut sentence that is considered a great cornerstone of religion. It is similar to the

(1) Recorded by Imam Muslim in *Kitâb Al-Jumua'h* (Book on Friday Prayer), no., 43/867.

saying of the Prophet (peace be upon him) that **"Whoever innovates a thing in our affair is rejected."**

If a person innovates something and attributes it to religion, while it does not have a root in Islam, such a thing is a deviation and religion renounces it. This applies to beliefs, deeds and sayings, whether secret or public. As for commending some innovations as reported by some Pious Predecessors, they used the word "innovation" with its linguistic connotation. For example, when 'Umar bin Al-Khattâb appointed one Imam to lead people in optional night prayer in Ramadân, he said, "This is a commended innovation."([1])

Besides, the Prophet (peace be upon him) enjoined us to follow the tradition of the Rightly-Guided Caliphs, and the above-mentioned act was approved by 'Umar, 'Uthmân and 'Aly. Another example is the first *Adhân* before the Friday prayer which was initiated by 'Uthmân because people needed it. Later, it was approved by 'Aly and Muslims acted in accordance with it. It has been reported that Ibn 'Umar said that it was an innovation. He may have meant the linguistic connotation as the act was done by his father in appointing one Imam. A third example is the compilation of the Holy Qur'ân in one book. Zayd bin Thâbit did not support this act and said to Abû Bakr and 'Umar bin Al-Khattâb, "How could you do an act which was not done by the Prophet (peace be upon him)?" When he was sure that such an act would benefit Muslims, he agreed to it.([2])

([1]) Recorded by Al-Bukhâry, no., 4/250.
([2]) Recorded by Al-Bukhâry, no., 9/10, 11.

The Prophet (peace be upon him) enjoined his companions to transcribe the revealed verses, but he did not compile them in one book. 'Uthmân also enjoined people to follow one mode of recitation fearing that there might be differences and dissension among the Islamic nation. 'Aly and most other Companions approved this act which was very useful to the nation. When the Arabs refused to pay *Zakâh* after the death of the Prophet (peace be upon him), 'Umar was hesitant in fighting them. When Abû Bakr pointed out the matter in light of *Sharî'ah*, 'Umar and all the companions agreed to fight them.

Al-Hâfizh Abû Nu'aym recorded that Ibrahîm bin Al-Junayd said, "I heard Ash-Shafi'y saying, 'There are commendable and censured innovations. The commendable innovation is in line with Sunnah while the censured innovation is not in conformity with it.' Then, he repeated the sentence of 'Umar, 'This is a commended innovation.'"

The meaning of Ash-Shafi'y's saying is that dispraised innovations are not grounded in Sharî'ah. As for the commendable innovation, it is grounded in *Sharî'ah* but is called an "innovation" according to its linguistic connotation. Another saying was attributed to Ash-Shafi'y which interprets this saying. He said, "There are two types of innovations. The deviant innovation is the one which is not in line with the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars. The other innovation is one which entails good and does not contradict the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars."

Examples of innovations in religion that emerged after the era of the Companions and their Successors are:

(1) Thinking that a thing might be lawful or unlawful on the grounds of mental deduction without paying attention to the *Sunnah*.

(2) The *Sufy* belief that truth contradicts *Sharî'ah*, knowing and loving Allâh are enough and that there is no need to perform good deeds because they are obstacles in the way to Allâh.

(3) The claim that only the mob needs *Sharî'ah*.

(4) Talking about the entity of Allâh and His Attributes in a way that contradicts the Book on Allâh, the Prophet's Sunnah or the unanimous agreement of Muslim scholars. May Allâh guide us to the straight path.

HADÎTH TWENTY-NINE

HADÎTH TWENTY-NINE

Mu'âdh bin Jabal (may Allâh be pleased with him) reported that he said to the Messenger of Allâh (peace be upon him),

"Inform me of an act which will cause me be admitted to Paradise and keep me away from Hell." He replied, "You have asked me about a matter of a serious nature, but it is easy for the one to whom Allâh makes it easy." He added, "Worship Allâh, associate nothing with Him, observe the prayer, pay the Zakâh, fast during Ramadân and perform the Pilgrimage to the House of Allâh if you can afford the journey." He said, "Shall I not lead you to the gates of virtue? Fasting is protection against sin; charity which extinguishes sins as water extinguishes fire; and a man's prayer in the middle of the night." Then he recited,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ۞ ﴾ [سورة السجدة ١٦-١٧]

which means, (Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.) (As-Sjadah: 16-17)

Then he added, "Shall I tell you about the root of the matter and the top of its hump?" I replied, "Certainly O Messenger of Allâh." The Prophet (peace be upon him) said, "The principle of this matter is Islam, its hump is prayer and its top is Jihâd [Striving in the cause of Allâh]." Then he asked, "Shall I tell you about what comprises all of

this?" I said, "Yes, Messenger of Allâh." So he took hold of his tongue and said, "Restrain it." I asked, "Messenger of Allâh, shall we really be punished for what we are talking about?" He replied, "May your mother lose you! It is what the tongue says that throw people on their faces into the Hell." (Recorded by At-Tirmidhy, who said that it was an authentic Hadîth)[1]

Explanation Of The Hadîth

Mu'âdh's saying "Inform me of an act which will cause me be admitted to Paradise and keep me away from Hell;" refers to his keenness to perform good deeds. It also indicates that good deeds are the gate to heaven, as Allâh says,

﴿ وَتِلْكَ الجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ﴾ [سورة الزخرف ٧٢]

which means, (**This is the Paradise which you have been made to inherit because of the deeds which you used to do (in the life of the world)).** (Az-Zukhruf 72)

The Prophet (peace be upon him) replied, **"You have asked me about a matter of serious nature."** This means that entering Paradise and salvation from Hell are very serious matters; and for this noble aim, Allâh revealed the Holy Books and sent His Messengers.

The Prophet (peace be upon him) added, **"But it is easy for the one to whom Allâh makes it easy."** This means that guidance is from Allâh. When Allâh makes it easy for a slave to be guided, guidance will be easy for him. Allâh says,

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(1) Recorded by At-Tirmidhy in *Kitâb Al-Imân* (Book on Faith), no., 2616; also recorded by Imam Ahmad, no., 5/231, 236, 237.

﴿ فَأَمَّا مَنْ أَعْطَى وَاتَّقَى ☼ وَصَدَّقَ بِالْحُسْنَى ☼ فَسَنُيَسِّرُهُ لِلْيُسْرَى ☼ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ☼ وَكَذَّبَ بِالْحُسْنَى ☼ فَسَنُيَسِّرُهُ لِلْعُسْرَى ☼ ﴾ [سورة الليل ٥-١٠]

which means, **(As for him who gives (in charity) and keeps his duty to Allâh and fears Him, And believes in *Al-Husn*, will make smooth for him the path of ease (goodness). But he who is a greedy miser and thinks himself self-sufficient. Gives the lie to *Al-Husna*, will make smooth for him the path for evil.)** (Al-Layl: 5-10)

The Prophet (peace be upon him) said, **"Perform good deeds, as everybody is guided to that for which he was created. The people of happiness are guided to perform good deeds and the people of misery are guided to perform evil deeds." Then the Prophet (peace be upon him) recited the above-mentioned verses.([1])**

The Prophet (peace be upon him) used to say in his supplication, "Guide me and make guidance easy for me." Allâh says that Moses used to say in his supplication,

﴿ قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) ﴾ [سورة طه ٢٥-٢٦]

which means, **(O my Lord! Open for me my chest (grant me self-confidence, contentment, and boldness). And ease my task for me.)** (Tâ-Hâ: 25, 26)

Ibn 'Umar used to supplicate to Allâh saying, "O Allâh, make smooth for me the path of ease (goodness) and make me avoid the path of evil." The Hadîth which stipulates entering into Paradise on adhering

(1) Recorded by Al-Bukhâry in *Kitâb Al-Janâ'iz,* (Book on Funerals), no. 1362; also recorded by Muslim in *Kitâb Al-Qadar* (Book on Predestination), no., 2647

to the five prescribed pillars of Islam (monotheism, prayer, zakâh, fasting and hajj) has been previously explained.

Then, the Prophet (peace be upon him) said, **"Shall I not lead you to the gates of virtue?"** After mentioning the five pillars of Islam which lead to Paradise, the Prophet (peace be upon him) guided Mu'âdh to the gates of supererogatory virtues. The best worshippers of Allâh are those who perform voluntary and supererogatory deeds after performing the prescribed ones. Then, the Prophet (peace be upon him) said, **"Fasting is a protection against sin."** This phrase has been reported by the Prophet (peace be upon him) in many Hadîths.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Fasting is a protection against sin. When anyone of you is fasting on a day, he should neither indulge in obscene language, nor raise his voice. If anyone abuses him or tries to fight with him, he should say, 'I am fasting.'"**(1)

Fasting protects the Muslim from committing sins in this world as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾ [سورة البقرة ١٨٣]

which means, **(O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqûn (the pious).)** (Al-Baqarah: 183)

(1) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no., 894; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1151.

If it protects him from committing sins in this world, it will protect him from entering Hell in the Hereafter. The Prophet (peace be upon him) said, **"Charity erases sins as water extinguishes fire."** Allâh says,

﴿ إِن تُبْدُواْ الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِن تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاء فَهُوَ خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنكُم مِّن سَيِّئَاتِكُم ﴾ [سورة البقرة ١٨٣]

which means, **(If you disclose your Sadaqat (alms-giving), it is good, but if you conceal it, and give it to the poor, that is better for you. (Allâh) will forgive you some of your sins.)** (Al-Baqarah: 183)

This indicates that charity, whether given in secret or not, expiates sins.

Prayer In The Middle Of The Night

The Prophet (peace be upon him) said, **"And a man's prayer in the middle of the night."** This means that prayer, just like charity, erases sin. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The best prayer after the prescribed one is the optional night prayer."**([1])

If charity erases sin as well as the wrath of Allâh, the same thing applies to prayer.

Then he recited,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ۞ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُم مِّن قُرَّةِ أَعْيُنٍ جَزَاء بِمَا كَانُوا يَعْمَلُونَ ۞ ﴾ [سورة السجدة ١٦-١٧]

([1]) Recorded by Imam Muslim in *Kitâb As-Siyâm* (Book on Fasting), no., 1163/202, 203

which means, **(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.)** (As-Sjadah: 16-17)

The Prophet (peace be upon him) recited these two verses in order to point out the merit and virtue of the optional night prayer. Allâh praised those whose sides forsake their beds in order to invoke Him. This praise covers all those who do not sleep at night in order to remember Allâh and invoke Him. It also covers those who perform prayer between *Maghrib* (Sunset) and *'Ishâ* (Night) and those who wait for *'Ishâ* Prayer until they perform it although they are in dire need of sleep. The Prophet (peace be upon him) said to his Companions who waited for the *'Ishâ* Prayer, **"You are praying as long as you are waiting for prayer."**([1])

The praise also covers those who slept and later got up in order to perform the optional night prayer which is considered as the best supererogatory prayer. It may also cover those who forsake their beds at dawn and stay up for the Fajr prayer although they need to sleep. For this reason, the muezzin says in the call for Fajr prayer, "Prayer is better than sleep."

The Prophet's (peace be upon him) saying, **"And a man's prayer in the middle of the night;"** is a reference to the best time for optional night prayer. Abû Umâmah reported that it has been said to the Prophet

([1]) Recorded by Al-Bukhâry in *Kitâb Mawaqît As-Salâh* (Book on Prayer times), no., 572; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), no., 640/222, on the authority of Anas

(peace be upon him), **"'Which time is best for invocation?' He said, 'In the middle of the night and after the prescribed prayers.'"**([1])

The last middle of the night refers to the middle of the second half of the night or the fifth sixth of the night. It is the time when Allâh descends to the earth. The Prophet (peace be upon him) said, **"Shall I tell you about the root of the matter and the top of its hump?" I replied, "Certainly, O Messenger of Allâh." The Prophet (peace be upon him) said, "The principle of this matter is Islam, its hump is prayer and its top is *Jihâd* [Striving in the cause of Allâh]."** The root of the matter is Islamic religion. It has been interpreted as the two testimonies of faith. If a person does not say them in secret and public, he is not a Muslim. The cornerstone of religion is prayer. The highest stature of it is *Jihâd* which is considered as the best deed after the pillars of Islam.

Abû Dharr (may Allâh be pleased with him) said, **"I asked the Prophet (peace be upon him), 'Which deed is the best one?' He said, 'Belief in Allâh and Jihâd in His way."**([2]) Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The best deeds are belief in Allâh and Jihâd in His way."**([3]) There are many Hadîths in this regard.

The Prophet (peace be upon him) said, **"'Shall I tell you about what comprises all of this?' I said, 'Yes, Messenger of Allâh.' So he**

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(1) Recorded by At-Tirmidhy in *Kitâb Da'wât* (Book on Supplications), no., 3499, and he said that it is a good hadîth; also recorded by and An-Nasâ'iy in *Al-Kubra*, no., 6/32.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Itq* (Book on Emancipation), no., 2518; also recorded by Muslim in *Kitâb Al-Imân* (Book on Fait), no., 84.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Fait), no., 26; also recorded by Muslim in *Kitâb Al-Imân* (Book on Fait), no., 83.

took hold of his tongue and said, 'Restrain it.' I asked, 'Messenger of Allâh, shall we really be punished for what we talk about?' He replied, 'May your mother lose you! It is what the tongue says that throws people on their faces into Hell.'"

This indicates that restraining one's tongue is the root of all goodness. If a person restrains his tongue, he controls all his affairs. This ruling was elaborated when explaining the saying of the Prophet (peace be upon him), **"Whoever believes in Allâh and the Last Day should speak well or keep silent."** The apparent meaning of the hadîth indicates that the tongue is the most important reason for sending people to Hell.

The sins of the tongue include: (i) Polytheism which is gravest of all sins; (ii) Attributing falsehood to Allâh, which is just like polytheism; (iii) Perjury; (iv) Practicing black magic; (v) Accusing innocent people of fornication; (vi) Telling lies; and (vii) Slandering and backbiting of others. Most sins are almost always accompanied by an utterance by the tongue.

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The organs that primarily lead people to Hell are the mouth and the sexual organs."**([1])

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"A bondsman may utter a word thoughtlessly so that he will fall down**

([1]) Recorded by At-Tirmidhy in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no., 2004; by Ibn Mâjah, no., 4246, and by Imam Ahmad, no., 2/291, 392.

into the Fire of Hell farther than the distance between the East and the West."([1])

The Harvest Of The Tongue

The meaning of the Prophet's (peace be upon him) saying **"It is what the tongue says that throw people on their faces into Hell,"** is that Hell is the punishment for prohibited utterances. Through his sayings and deeds, a person saws either a good or bad reward. On the Day of Judgment, he will harvest what he planted. Whoever saved good sayings and deeds will harvest high ranks and stature on the Day of Judgment, and vice versa.

(2) Recorded by Al-Bukhâry in *Kitâb Ar- Riqâq*, no. 6477; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no., 2988.

HADÎTH THIRTY

HADÎTH THIRTY

Abû Tha'labah Al-Khushany (Jurthûm bin Nâshir) (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

"Allâh, the Exalted, has laid down certain duties which you should not transgress. He has also made certain things illegal which you should not commit, and has kept silent about other things out of mercy for you but not from forgetfulness. So do not hold discussion about them." (Recorded by Ad-Daraqutny and others)([1])

The Importance Of This Hadîth

In this Hadîth, the Prophet (peace be upon him) divided the rulings of Allâh into four: duties, that which is illegal things, legal code, and that which is not discussed. These are all the rulings of religion. Abû Bakr bin As-Samâ'ni said, "This hadîth is one of the fundamentals of religion." He also said, "If a person acted in conformity with this Hadîth, he would attain reward and escape from punishment, because once he performed the prescribed duties, avoided what is illegal things, observed the legal code and did not talk about the rulings unknown to him, he would shoulder all the prerequisites of religion, because the Islamic religion is no more than these four things. Duties include the prescribed pillars of Islam such as prayer, Zakâh, fasting and Hajj."

(1) Recorded by Ad-Daraqutny in his *Sunan*, no., 4/183, 184; also recorded by and At-Tabarâny in *Al-Kabîr, no.*, 22/589.

Illegal Things

As for illegal things, they are the things which Allâh prohibited. The illegal things are mentioned in the Holy Qur'ân and the Prophet's (peace be upon him) Sunnah, as Allâh says,

﴿ قُلْ تَعَالَوْاْ أَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ أَلاَّ تُشْرِكُواْ بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلاَ
تَقْتُلُواْ أَوْلاَدَكُم مِّنْ إمْلاَقٍ نَّحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلاَ تَقْرَبُواْ الْفَوَاحِشَ مَا ظَهَرَ
مِنْهَا وَمَا بَطَنَ وَلاَ تَقْتُلُواْ النَّفْسَ الَّتِي حَرَّمَ اللّهُ إِلاَّ بِالْحَقِّ ذَلِكُمْ وَصَّاكُمْ بِهِ
لَعَلَّكُمْ تَعْقِلُونَ ☼ وَلاَ تَقْرَبُواْ مَالَ الْيَتِيمِ إِلاَّ بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ
وَأَوْفُواْ الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لاَ نُكَلِّفُ نَفْسًا إِلاَّ وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُواْ
وَلَوْ كَانَ ذَا قُرْبَى وَبِعَهْدِ اللّهِ أَوْفُواْ ذَلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ☼ وَأَنَّ هَذَا
صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلاَ تَتَّبِعُواْ السُّبُلَ فَتَفَرَّقَ بِكُمْ عَن سَبِيلِهِ ذَلِكُمْ
وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ ☼ ﴾ [سورة الأنعام ١٥١-١٥٣]

which means, **(Say (O Muhammad, peace be upon him), "Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty - We provide sustenance for you and for them; come not near to *Al-Fawâhish* (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand. And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e., judge between men or give evidence, etc.) tell the truth, even if a near relative is concerned, and fulfill the Covenant of Allâh. This He commands you, that you may**

remember. And verily, this (i.e., Allâh's Commandments mentioned in the above two Verses 151 and 152) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you from His Path. This He has ordained for you that you may become *Al-Muttaqûn.*") (Al-An'âm: 151, 152, 153)

Allâh also says,

﴿ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَن تُشْرِكُواْ بِاللّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَن تَقُولُواْ عَلَى اللّهِ مَا لاَ تَعْلَمُونَ ﴾ [سورة الأعراف ٣٣]

which means, (**Say (O Muhammad , peace be upon him), "(But) the things that my Lord has indeed forbidden are *Al-Fawâhish* (great evil sins, every kind of unlawful sexual intercourse, etc.) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge."**) (Al-A'râf: 33)

In some verses, certain prohibited things were mentioned as in the following verse which states prohibited foods,

﴿ قُل لاَّ أَجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلاَّ أَن يَكُونَ مَيْتَةً أَوْ دَمًا مَّسْفُوحًا أَوْ لَحْمَ خِنْزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهِلَّ لِغَيْرِ اللّهِ بِهِ ﴾ [سورة آل عمران ١٤٥]

which means, (**Say (O Muhammad, peace be upon him), "I find not in that which has been inspired to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maytatah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork, etc.) for that surely is impure, or impious (unlawful) meat (of**

an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering")) (Al-An'âm:145)

Allâh also says,

﴿ إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ ﴾

[سورة البقرة ١٧٣]

which means, **(He has forbidden you only the Maytatah (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, etc., on which Allâh's Name has not bee mentioned while slaughtering).)** (Al-Baqarah: 173)

Allâh also says,

﴿ حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلاَّ مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَن تَسْتَقْسِمُواْ بِالأَزْلاَمِ ﴾ [سورة المائدة ٣]

which means, **(Forbidden to you (for food) are: *Al-Maytatah* (the dead animals - cattle-beast not slaughtered), blood, the flesh of swine, and the meat of that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols, etc., or on which Allâh's Name has not been mentioned while slaughtering, and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on**

An-Nusub[1] **(stone altars). (Forbidden) also is to use arrows seeking luck or decision.)** (Al-Mâ'idah: 3)

Women prohibited to be married to a man are mentioned in the following verse,

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ وَخَالاَتُكُمْ وَبَنَاتُ الأَخِ وَبَنَاتُ
الأُخْتِ وَأُمَّهَاتُكُمُ اللاَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتُكُم مِّنَ الرَّضَاعَةِ وَأُمَّهَاتُ نِسَآئِكُمْ
وَرَبَائِبُكُمُ اللاَّتِي فِي حُجُورِكُم مِّن نِّسَآئِكُمُ اللاَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُواْ
دَخَلْتُم بِهِنَّ فَلاَ جُنَاحَ عَلَيْكُمْ وَحَلاَئِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلاَبِكُمْ وَأَن تَجْمَعُواْ
بَيْنَ الأُخْتَيْنِ إَلاَّ مَا قَدْ سَلَفَ إِنَّ اللّهَ كَانَ غَفُورًا رَّحِيمًا ﴾ [سورة النساء ٢٣]

which means, **(Forbidden to you (for marriage) are: your mothers, your daughters, your sisters, your father's sisters, your mother's sisters, your brother's daughters, your sister's daughters, your wet nurse, your wet nurse's daughters, your wives' mothers, your stepdaughters under your guardianship, born of your wives to whom you have gone in, but there is no sin on you if you have not gone in them (to marry their daughters), - the wives of your sons who (spring) from your own loins, and two sisters in wedlock at the same time, except for what has already passed; verily, Allâh is Oft-Forgiving, Most Merciful.)** (An-Nisâ': 23)

As for ill-gotten money, Allâh says,

﴿ وَأَحَلَّ اللّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا ﴾ [سورة البقرة ٢٧٥]

which means, **(Whereas Allâh has permitted trading and forbidden Riba (usury))**(Al-Baqarah: 275).

As for the *Sunnah*, it mentioned many prohibited things. For example, the Prophet (peace be upon him) said, **"Allâh prohibited the**

selling of wine, dead animals, swine and idols."(1) He also said, **"Your blood, money and honor are sacred."**(2)

Legal Code

The legal code refers to the rulings which Allâh made permissible, be they obligatory, desirable or permissible. Violating this code means that one commits what Allâh prohibited as Allâh says,

﴿ وَتِلْكَ حُدُودُ اللَّهِ وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَقَدْ ظَلَمَ نَفْسَهُ ﴾ [سورة الطلاق ١]

which means, **(And those are the set limits of Allâh. And whosoever transgresses the set limits of Allâh, then indeed he has wronged himself.)** (At-Talâq: 1)

The above verse refers to the husband who divorced his wife without sticking to the rulings ordained by Allâh in this regard. Allâh also says,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلاَ تَعْتَدُوهَا وَمَن يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ ﴾

[سورة البقرة ٢٢٩]

which means, **(These are the limits ordained by Allâh, so do not transgress them. And whoever transgresses the limits ordained by Allâh, then such are the Zalimûn (wrong-doers, etc.))** (Al-Baqarah: 229)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Sales), no., 2236; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop Sharing), no., 1581.

(2) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), no., 67; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), no., 1679.

This is a warning for the husband who divorces his wife in a non-Islamic manner or takes money from her in order to divorce her.

Allâh also says,

﴿ تِلْكَ حُدُودُ اللَّهِ وَمَن يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ خَالِدِينَ فِيهَا وَذَلِكَ الْفَوْزُ الْعَظِيمُ ۞ وَمَن يَعْصِ اللَّهَ وَرَسُولَهُ وَيَتَعَدَّ حُدُودَهُ يُدْخِلْهُ نَارًا خَالِدًا فِيهَا وَلَهُ عَذَابٌ مُّهِينٌ ۞ ﴾ [سورة النساء ١٣-١٤]

which means, **(These are the limits (set by) Allâh (or ordainments as regards laws of inheritance), and whosoever obeys Allâh and His Messenger (Muhammad, peace be upon him) will be admitted to Gardens under which rivers flow (in Paradise), to abide therein, and that will be the great success. And whosoever disobeys Allâh and His Messenger (Muhammad, peace be upon him), and transgresses His limits, He will cast him into the Fire, to abide therein; and he shall have a disgraceful torment.)** (An-Nisâ': 13, 14)

This is a warning to those who transgressed the rights of heirs and usurped their rights. An-Nawwâs bin Samâ'n reported that the Prophet (peace be upon him) said, **"Allâh gave the parable of a straight path. On the two sides of this path, there are two walls which have open doors. On the doors, there are curtains hanging. On the door of the path, there is a caller saying, 'O people, take this path and never deviate from it.' There is another caller in the middle of the path. If the one who is passing wants to open any of these doors, he says to him, 'Woe to you! Do not open it. Once you open it, you will be in.' This path is Islam. The two walls are the limits ordained by Allâh. The open doors are the things prohibited by Allâh. The caller at the**

door on the path is the Book on Allâh. The caller in the middle of the path is Allâh's presence in the heart of the Muslim.'"(1)

In this hadîth, the Prophet (peace be upon him) set an example for Islam with the straight path which is wide and leads to the required destination. Besides, it is not a crooked path. On the sides of the path, there are two walls which stand for the limits ordained by Allâh. Just like the walls prevent those inside a house from getting out, Islam prevents its followers from encroaching on the limits ordained by Allâh. Beyond the limits ordained by Allâh, there are no more the things prohibited by Him. Allâh praised those who stick to His legal code and condemned those who do not distinguish between the lawful and the unlawful, as Allâh says,

﴿ الأَعْرَابُ أَشَدُّ كُفْراً وَنِفَاقاً وَأَجْدَرُ أَلاَّ يَعْلَمُوا حُدُودَ مَا أَنزَلَ اللَّهُ عَلَى رَسُولِهِ ﴾

[سورة التوبة ٩٧]

which means, **(The Bedouins are the worst in disbelief and hypocrisy, and more likely to be in ignorance of the limits (Allâh's Commandments and His Legal Laws, etc.) which Allâh has revealed to His Messenger.)** (At-Tawbah: 97)

The Prophet (peace be upon him) also said, **"The Holy Qur'ân says, 'Whoever acts in accordance with my teachings has adhered to my limits. Whoever does not act in accordance with my teachings has not adhered to my limits."** All this means that a person should not

(1) Recorded by At-Tirmidhy in *Kitâb Al-Amthâl* (Book on Parables), no., 2859; also recorded by An-Nasâ'iy in *Al-Kubra* in *Kitâb At-Tafsîr* (Book on Interpretation), no., 253; also recorded by Imam Ahmad in *Al-Musnad*, no., 4/182, 183.

commit that which is prohibited. If he does, he has not adhered to the limits ordained by Allâh. Allâh says,

﴿ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرَبُوهَا ﴾ [سورة البقرة ١٨٧]

which means, **(These are the limits (set) by Allâh, so approach them not.)** (Al-Baqarah: 187)

The above verse warns against committing any prohibited acts related to fasting or seclusion in mosques. The Prophet (peace be upon him) also said, **"The example of the person abiding by Allâh's orders and restrictions in comparison to those who violate them is like the example of those persons who drew lots for their places on a boat.**"([1])

"The person abiding by Allâh's orders and restrictions" is the one who renounces committing prohibited acts. The legal penalties may be called the limits ordained by Allâh as we say for the penalty for fornication, the penalty for theft, and the penalty for drinking wine. The Prophet (peace be upon him) said to Usâmah, **"Do you intercede regarding one of the penalties prescribed by Allâh?"** Usâmah tried to intercede for a woman who had committed theft. This naming convention is well known by jurists.

Some interpreted the saying of the Prophet (peace be upon him), **"He has also made certain things illegal which you should not commit,"** as a reference to the legal penalties. They argue that if they refer to the limits ordained by Allâh, they would be a mere repetition of the saying of the Prophet (peace be upon him), **"Allâh, the Exalted, has**

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(1) Recorded by Al-Bukhâry in *Kitâb Ash-Sharikah* (Book on Partnership), no., 2493.

laid down certain duties which you should not transgress." Yet, this is not true and there is no repetition in the hadîth.

Non-Talked About Things

Non-talked about things are not defined as lawful or unlawful. There is no sin in doing such things. The Prophet (peace be upon him) said about such things that Allâh **"has kept silent about other things out of mercy for you and not from forgetfulness."** This means that Allâh did not mention these things out of His mercy towards His worshippers. He did not make them unlawful so that He might punish them if done. Besides, He did not make them lawful so that He might punish them if not done. Whether done or not, there is no wrong committed.

The saying of the Prophet (peace be upon him), **"So do not hold discussion about them."** may indicate that such prohibition is restricted to the era of the Prophet (peace be upon him), because frequently asking about such things may be a reason for the revelation of a verse that may be hard on people. Too many questions on such things may lead some people to believe that they are either lawful or unlawful while they are not. This rule may apply to the following Hadîth:

Ibn Mas'ûd (may Allâh be pleased with him) narrated that the Holy Prophet (peace be upon him) said, **"Ruined are those who insisted on hardship in matters of faith. He said this thrice."** This hadîth condemns those who ask about things that are not of interest to them. It also condemns those who stick to the literal meaning of the revelation without understanding its other meanings such as the *Azh-Zhâhiriyyah* School of Jurisprudence.

Yet, one should mention that contemplating religious texts and their connotations is a prerequisite for jurists and scholars in order to reach legal rulings that may not be clear-cut. This was the practice of some Companions such as Ibn 'Abbâs. Therefore, Ibn Mas'ûd said, "Beware of excessive search for what you do not need. Stick to the manner of the Companions."

A Muslim is also prohibited from excessively searching for the unseen things in which he was enjoined to believe without knowing how they were created. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"People will say, 'This is the creation of Allâh. Who created Allâh?' If any of you asks this question, he should say: I believe in Allâh."**([1])

In another narrative, he said, **"People will ask about knowledge until they say, 'This is Allâh Who created us. Who created Allâh?'** In a third narrative, he said, **"'People will ask about everything until they say, 'This is Allâh Who created us. Who created Allâh?'"**([2])

In a narrative recorded by Al-Bukhâry, the Prophet (peace be upon him) said, **"Satan will come to you and say, 'Who created such and such? until he says, 'Who created your Lord?' If it happens, seek refuge with Allâh and stop thinking about this matter."**([3])

([1]) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no., 134/212.

([2]) Recorded by Imam Muslim in in *Kitâb Al-Imân* (Book on Faith), no., 135/215, 216.

([3]) Recorded by Al-Bukhâry in Kitâb Bid'a Al-Khalq (Book on Creatures' Innovations), no. 3276.

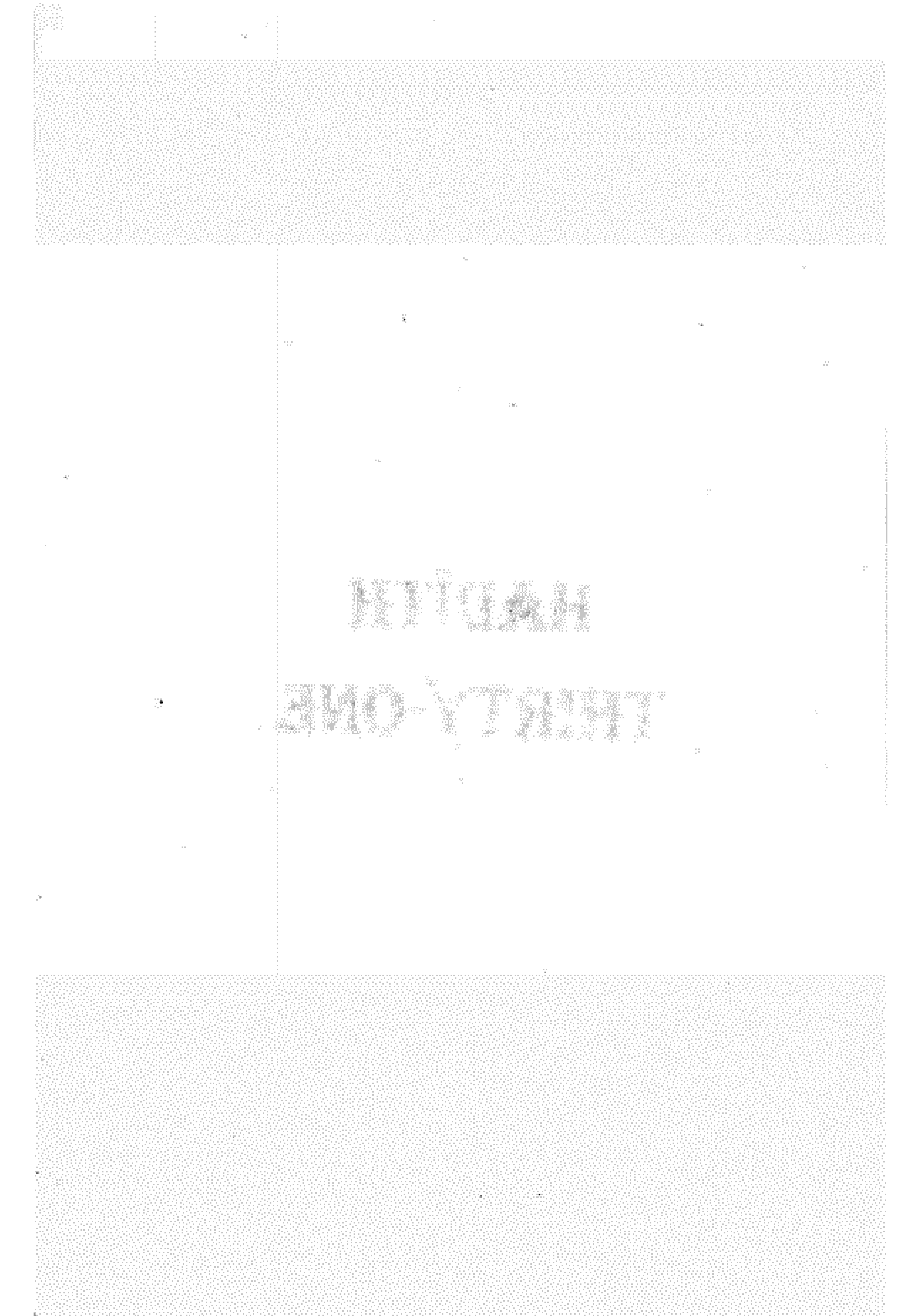
Anas reported that the Prophet (peace be upon him) said, **"Allâh, the Almighty, says, 'Your nation will keep on saying: What is this? What is that? until they say: This is Allâh Who created the creatures. Who created Allâh?'"**([1])

In a narrative recorded by Al-Bukhâry, the Prophet (peace be upon him) said, **"People will keep on saying, 'This is Allâh Who created the creatures. Who created Allâh?'"**([2])

([1]) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), no., 136/217.

([2]) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allâh), no., 7296

HADÎTH THIRTY-ONE



HADÎTH THIRTY-ONE

Abul-'Abbâs Sahl bin Sa'd Al-Sâ'idi (may Allâh be pleased with him) narrated that,

"A man came and said, 'O Messenger of Allâh (peace be upon him) guide me to an action that when I do it, Allâh will love me and the people will also love me.' The Prophet (peace be upon him) said, 'Be ascetic concerning this worldly life so that Allâh may love you, and do not covet what is another's possession so that people may love you.'" (Recorded by Ibn Mâjah and others with good chains of transmission)[1]

Explanation Of The Hadîth

This hadîth includes two great pieces of advice:

1. Asceticism concerning the life of this world life so that Allâh may love one, and not coveting what is another's possession so that people may love him.

2. Asceticism concerning this worldly life was frequently praised in the Holy Qur'ân and the will to have worldly pleasures was condemned, as Allâh says,

(1) Recorded by Ibn Mâjah in the *Kitâb Az-Zuhd* (Book on Asceticism), no. 4102. In Az-Zauwâid, there is is anote that reads, "In the chain of transmission, there is Khâlid bin 'Amr who is not an authentic narrator. He was accused with attributing false hadîths to the Prophet (peace be upon him). Al-'Uqayly recorded this hadîth on his authority and said, 'It does not have an origin on the authority of Ath-Thawry.'"

﴿ بَلْ تُؤْثِرُونَ الحَيَاةَ الدُّنْيَا (١٦) وَالآخِرَةُ خَيْرٌ وَأَبْقَى (١٧) ﴾ [سورة الأعلى ١٦-١٧]

which means, **(Nay, you prefer the life of this world; Although the Hereafter is better and more lasting.)** (Al-A'lâ: 16, 17)

Allâh also says,

﴿ تُرِيدُونَ عَرَضَ الدُّنْيَا وَاللَّهُ يُرِيدُ الآخِرَةَ ﴾ [سورة الأنفال ٦٧]

which means, **(You desire the good of this world (i.e., the ransom money for freeing the captives), but Allâh desires (for you) the Hereafter.)** (Al-Anfâl: 67)

Allâh says in the story of Qârûn,

﴿ فَخَرَجَ عَلَى قَوْمِهِ فِي زِينَتِهِ قَالَ الَّذِينَ يُرِيدُونَ الحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ۞ وَقَالَ الَّذِينَ أُوتُوا العِلْمَ وَيْلَكُمْ ثَوَابُ اللَّهِ خَيْرٌ لِمَنْ آمَنَ وَعَمِلَ صَالِحاً وَلاَ يُلَقَّاهَا إِلاَّ الصَّابِرُونَ ۞ فَخَسَفْنَا بِهِ وَبِدَارِهِ الأَرْضَ فَمَا كَانَ لَهُ مِن فِئَةٍ يَنصُرُونَهُ مِن دُونِ اللَّهِ وَمَا كَانَ مِنَ المُنتَصِرِينَ ۞ وَأَصْبَحَ الَّذِينَ تَمَنَّوْا مَكَانَهُ بِالأَمْسِ يَقُولُونَ وَيْكَأَنَّ اللَّهَ يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَوْلا أَن مَّنَّ اللَّهُ عَلَيْنَا لَخَسَفَ بِنَا وَيْكَأَنَّهُ لاَ يُفْلِحُ الكَافِرُونَ ۞ تِلْكَ الدَّارُ الآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لاَ يُرِيدُونَ عُلُوّاً فِي الأَرْضِ وَلاَ فَسَاداً وَالْعَاقِبَةُ لِلْمُتَّقِينَ ۞ ﴾ [سورة القصص ٧٩-٨٣]

which means, **(So he went forth before his people in his pomp. Those who were desirous of the life of the world, said, "Ah, would that we had the like of what Qârûn (Korah) has been given? Verily! He is the owner of a great fortune." But those who had been given (religious) knowledge said, "Woe to you! The Reward of Allâh (in the Hereafter) is better for those who believe and do righteous good deeds, and this none shall attain except those who are patient (in following the truth)." So We caused the earth to swallow him and his**

dwelling place. Then he had no group or party to help him against Allâh, nor was he one of those who could save themselves. And those who had desired (for a position like) his position the day before, began to say: "Know you not that it is Allâh Who enlarges the provision or restricts it to whomsoever He pleases of His slaves. Had it not been that Allâh was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful. That home of the Hereafter (i.e., Paradise), We shall assign to those who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes. And the good end is for the *Muttaqûn*.) (Al-Qasas: 79, 83)

Allâh also says,

﴿ وَفَرِحُوا بِالْحَيَاةِ الدُّنْيَا وَمَا الحَيَاةُ الدُّنْيَا فِي الآخِرَةِ إِلاَّ مَتَاعٌ ﴾ [سورة الرعد ٢٦]

which means, **(And they rejoice in the life of the world, whereas the life of this world as compared with the Hereafter is but a brief passing enjoyment.)** (Ar-Ra'd: 26)

Allâh also says,

﴿ قُلْ مَتَاعُ الدُّنْيَا قَلِيلٌ وَالآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى وَلاَ تُظْلَمُونَ فَتِيلاً ﴾

[سورة النساء ٧٧]

which means, **(Say: "Short is the enjoyment of this world. The Hereafter is (far) better for him who fears Allâh, and you shall not be dealt with unjustly even equal to the *Fatilâ* (a scalish thread in the long slit of a date-stone))** (An-Nisâ': 77)

Allâh also said about the believer of the Pharaohs,

﴿ وَقَالَ الَّذِي آمَنَ يَا قَوْمِ اتَّبِعُونِ أَهْدِكُمْ سَبِيلَ الرَّشَادِ ۞ يَا قَوْمِ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ۞ ﴾ [سورة غافر ٣٨-٣٩]

which means, (**"O my people! Follow me, I will guide you to the way of right conduct" [i.e. guide you to Allâh's religion of Islamic Monotheism with which Mûsâ (Moses) has been sent]. "O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter that is the home that will remain forever."**) (Ghâfir: 38-39)

Allâh condemned those who do not have an intention save the fulfillment of their worldly pleasures. There are many Hadîths on this subject. Jâbir bin 'Abdullâh (may Allâh be pleased with him) reported that, **"The Messenger of Allâh (peace be upon him) was passing through the bazaar with his Companions on both his sides when he saw a dead kid whose ears had been cut off. He caught hold of its ear and said, 'Who would like to have it for a dirham?' They replied, 'We would not like to have it at any price; and what shall we do with it?' Then he asked, 'Wouldn't you like to have it for nothing?' They replied, 'Had it been alive, it would have been defective because its ears had been cut off and being dead, it is of no use.' The Messenger of Allâh (peace be upon him) said, 'Truly, the world is more contemptible in the sight of Allâh than it is in your eyes.'"**(1)

(1) Recorded by Imam Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2/2957.

Al-Mustawrid bin Shaddâd (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, "The simile of this world and the Hereafter is just like one of you putting his finger in the sea. Let him see what returns with it?"(1)

Meaning Of Asceticism

Asceticism means paying little attention to the pleasures of this world because they deserve nothing. Abû Muslim Al-Khawlâny defined it saying, "Asceticism in this world does not mean making a lawful thing unlawful or squandering money. True asceticism means that you put more trust in Allâh than in what you have. When you face a calamity, you should prefer to have its reward for being afflicted by it."

Yûnus bin Maysarah defined it in the very same words, but added, "Asceticism means that your behavior should be unchangeable whether you have been afflicted by a calamity or not. It also means that you should be fair with those who praise or condemn you."

Thus, asceticism refers to the beliefs of the heart, rather than the deeds of the parts of the body. For this reason, Abû Sulaymân said, "Do not testify that so and so is an ascetic. Asceticism is in the heart." The first component of asceticism: you put more trust in Allâh than in what you have. This is derived from the soundness and strength of faith. Allâh guaranteed the provisions of His worshippers as He says,

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا ﴾ [سورة هود ٦]

which means, **(And no (moving) living creature is there on earth but its provision is due from Allâh.)** (Hûd: 6)

(1) Recorded by Imam Muslim in *Kitâb Al-Jannah* (Book on Paradise), no. 55/2858.

Allâh also says,

﴿ وَفِي السَّمَاءِ رِزْقُكُمْ وَمَا تُوعَدُونَ ﴾ [سورة الذاريات ٢٢]

what means **(And in the heaven is your provision, and that which you are promised.)** (Adh-Dhâriyât: 22)

Al-Hasan said, "One of the signs of weak faith is that you put less trust in Allâh than in what you have."

The second component of asceticism: When you face a calamity, such as the loss of property or the death of a child, you should prefer to have its reward for being afflicted by it. This is also derived from the soundness and strength of faith. Ibn 'Umar reported that the Prophet (peace be upon him) used to say in his invocation, **"O Allâh, grant us fear that prevents us from disobeying You; grant us Your obedience that makes us attain Your love; and grant us faith that alleviates the calamities of this world."**([1])

The second component of asceticism: You should be fair with those who praise or condemn you. This is derived from paying little attention to this world. When a person loves this world, he prefers praise to condemnation. This may lead him to deviate from the truth in order to avoid condemnation and perform evil deeds in order to be praised. If you are fair with those who praise or condemn you, this indicates that your heart is full of love of Allâh and that you do not care what His creatures may do. The most important thing for you is to please Allâh Alone. Ibn Mas'ûd says, "True belief means that you should not please people

(1) Recorded by At-Tirmidhy in *Kitâb Ad-Da'wât* (Book on Suuplications), no. 3502; akso recorded by An-Nasâ'iy in *Al-Kubra, no.* 6/106, 107; and by and Al-Hâkim in *Al-Mustadrak.*

through the wrath of Allâh. Allâh praised those who fight in His cause and fear no one."

Phases Of Asceticism

Ibn Al-Mubârak reported that Mua'lla bin Abî Mutî' said, "Asceticism has three phases:

First : Sincerity in sayings and deeds

Second: Abandoning bad deeds and performing good ones

Third : Asceticism concerning paying little attention to money, even though it is not ill- gotten."

Dispraising This World

Dispraising this world as mentioned in the Holy Qur'ân and the Sunnah of the Prophet (peace be upon him) does not refer to its time which is the day and the night, for they are considered as a way of contemplating on Allâh's creation. Mujâhid said, "Every day, the day says to the son of Adam, 'You are alive on this day and I will not return. See what you are going to do today.' Once the day has come to an end, the deeds done on it will only be revealed on the Day of Judgement. The same thing applies to each night.'"

An old scholar said, "This world is a path to Paradise or Hell. Nights are the merchandise of man and days are the market. This world is not dispraised because of its creations such as the mountains, seas, rivers, metals, plants, trees, and animals. All these are favors and grace from Allâh. Man should contemplate them in order to deduce the oneness of Allâh."

This dispraise is attributed to the deeds committed by the son of Adam, because most of these deeds are not in line with what Allâh ordained. Allâh says

﴿ اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهْوٌ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ أَعْجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرّاً ﴾ [سورة الحديد ٢٠]

what means, **(Know that the life of this world is only play and amusement, pomp and mutual boasting among you, and rivalry in respect to wealth and children, as the likeness of vegetation after rain, thereof the growth is pleasing to the tiller; afterwards it dries up and you see it turning yellow; then it becomes straw.)** (Al-Hadîd: 20)

In this world, people are divided into two categories:

The first category denies the Hereafter in which there will be either punishment or reward. Allâh also said about them,

﴿ إِنَّ الَّذِينَ لاَ يَرْجُونَ لِقَاءنَا وَرَضُواْ بِالْحَياةِ الدُّنْيَا وَاطْمَأَنُّواْ بِهَا وَالَّذِينَ هُمْ عَنْ آيَاتِنَا غَافِلُونَ ۞ أُوْلَـئِكَ مَأْوَاهُمُ النُّارُ بِمَا كَانُواْ يَكْسِبُونَ ۞ ﴾ [سورة يونس ٧]

what means, **(Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.))** (Yûnus: 7)

They have no aim but to obtain worldly pleasures before death as Allâh says,

﴿ وَالَّذِينَ كَفَرُوا يَتَمَتَّعُونَ وَيَأْكُلُونَ كَمَا تَأْكُلُ الْأَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴾

[سورة محمد ١٢]

which means, **(Those who disbelieve enjoy themselves and eat as cattle eat, and the Fire will be their abode.)** (Muhammad: 12)

They may have enjoined others to adhere to asceticism in this world because they believe that too many pleasures lead to worries and sadness. They do not want to have many pleasures, fearing that they may cling to them and will suffer from grave pain when they die and leave them.

The second category believes in the Hereafter for reward or punishment, and they believe in the legal doctrines revealed to the Messengers. They are, in turn, divided into three subcategories: Some who wrong themselves, some who follow a middle course, and some who are foremost in good deeds.

Those who wrong themselves are the largest number of this category. They love this world and its pleasures and they may fight, love or get angry because of it.

They are the people who seek only play and amusement, pomp and mutual boasting, and rivalry in respect to wealth and children. They do not know that this world is a path to the Hereafter and that nobody will be eternal here. They believe in the Hereafter but they do not pay attention to its particulars and they do not taste the sweetness of faith.

Those who follow a middle course earn lawful money and they enjoy the pleasures of this life, but they perform the duties prescribed for them. There is controversy whether they should be called ascetics or not. They are not to be punished for enjoying worldly pleasures, but their reward will be decreased in the Hereafter.

Ibn 'Umar said, "When a person enjoys worldly pleasures, his reward will be decreased even if he has been pious." 'Umar said, "But for my fear that my reward will be decreased, I would have lived in luxury. Yet, I heard Allâh saying about some people,

﴿ أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا ﴾ [سورة الأحقاف ٢٠]

which means, **(You received your good things in the life of the world, and you took your pleasure therein.)** (Al-Ahqâf: 20)

As for those who are foremost in good deeds, they understand the goal of their existence in this world and act accordingly. They know that Allâh is trying them as He says,

﴿ وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلا ﴾ [سورة هود ٧]

which means, **(And He it is Who has created the heavens and the earth in six Days and His Throne was on the water, that He might try you, which of you is the best in deeds.)** (Hûd: 7)

Allâh also says,

﴿ الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً ﴾ [سورة الملك ٢]

which means, **(Who has created death and life, that He may test which of you is best in deed.)** (Al-Mulk: 2)

The Prophet (peace be upon him) advised some of his Companions to obtain nothing from this world except a small portion just like a traveler's needs. Those who belong to this subcategory are, in turn, divided into two classes:

The first includes those who obtain the necessities of life, as is the habit of many ascetics.

The second includes those who may enjoy some pleasures in order to help them perform good deeds. The Prophet (peace be upon him) said, **"I was intended to love women and perfume from your world, but my dearest practice is prayer."**([1])

If a believer has a good intention in obtaining these worldly pleasures in order to obey Allâh better, such pleasures will be just like acts of worship. The saying of the Prophet (peace be upon him) **"Be ascetic concerning the life of this world so that Allâh may love you,"** indicates that Allâh loves ascetics.

Allâh dispraised those who love this world and prefer it to the Hereafter, as He says,

﴿ كَلاَّ بَلْ تُحِبُّونَ العَاجِلَةَ (٢٠) وَتَذَرُونَ الآخِرَةَ (٢١) ﴾ [سورة القيامة ٢٠-٢١]

which means, **(Not [as you think, that you (mankind) will not be resurrected and recompensed for your deeds], but (you men) love the present life of this world, And leave (neglect) the Hereafter.)** (Al-Qiyâmah: 20-21)

Allâh also says,

﴿ وَتُحِبُّونَ المَالَ حُباً جَماً ﴾ [سورة الفجر ٢٠]

which means, **(And you love wealth with much love!)** *(Al-Fajr: 20)*

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(1) Recorded by An-Nasâ'iy in *Kitâb 'Ishrat An-Nisâ* (Book on Treating Women), no. 3949 and 3950, also recorded by Imam Ahmad, no. 3/128, 199.

Allâh also says,

﴿ وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ﴾ [سورة العاديات ٨]

which means, **(And verily, he is violent in the love of wealth.)** (Al-'Adiyât: 8)

The dispraise of those who love this world is a praise for those who reject it.

Asceticism Is The Trait Of Prophets

'Amr bin Al-'Âs said, "Your style of life is far from that of the Prophet (peace be upon him). He was the most ascetic person concerning this world and you are the keenest people for it."([1])

Ibn Mas'ûd said to his followers, "'Although you perform more deeds (prayer, fasting and Jihâd) than the Companions of the Prophet (peace be upon him), they were better than you.' They said, 'How?' He said, 'They were more ascetic concerning this world and keener for the Hereafter.'

Not Coveting Another's Possessions

The second advice is: One should not covet another's possession so that people may love him. Al-Hasan said, "You are loved by people as long as you do not take what they have. Once you do, they will deride you, hate your talk and detest you. "

Ayyûb As-Sakhtiyâny said, "A man will not be loved unless he has two traits: asceticism concerning what other people have and forgiving them."

([1]) Recorded by Al-Hâkim in *Al-Mustadrak,* no. 4/315.

'Umar bin Al-Khattâb said in one of his sermons, "Coveting what people have is a sort of poverty. Rejecting what they have is a sort of richness. If a person rejects something, he can do without it."

There are many Hadîths that enjoin people not to ask others for money, because once they do so, they will be disliked, as money is loved by all people. When a person is ascetic concerning what other people have, they will love and honor him and he will be their master. A Bedouin said to the people of Basrah, "'Who is the master of this village?' They said, 'Al-Hasan' He asked, 'How did he become their master?' They said, 'People needed his knowledge and he did away with their worldly affairs.'"

One of the Righteous Predecessors said the following verses describing this world and its people, "It is no more than a carcass for which dogs compete to snatch away. If you avoid it, they will not harm you, and if you snatch a piece away, they will struggle with you."

HADÎTH
THIRTY-TWO



HADÎTH THIRTY-TWO

It was narrated on the authority of Abû Sa'îd Sa'd bin Mâlik bin Sinâ' Al-Khudary (peace be upon them) that the Messenger of Allâh (peace be upon him) said,

"There is not to be any causing of harm, nor is there to be any reciprocating of harm."([1])

This is a good (*hasan*) hadîth. It is recorded by Ibn Mâjah, Ad-Dârqutny, and others with a complete chain back to the Prophet (peace be upon him). Mâlik also recorded it in his *Al-Muwatta'* with a chain missing the name of the Companion, from 'Amr bin Yahya from his father, from the Prophet (peace be upon him). Abû Sa'îd is dropped from the chain. However, the hadîth has other chains that strengthen one another.

Commentary On The Hadîth

"There is not to be any causing of harm, nor is there to be any reciprocating of harm"

This indicates that the Messenger has prohibited wrongful harm or its reciprocation. In some cases however, causing harm is lawful, either because that individual has transgressed the limits which Allâh has set, and thus will be punished according to his sin, or because he has wronged another person, in which case the oppressed is asked to deal with him justly. These two types of harm are absolutely not that which is

([1]) Recorded by Ad-Darqutny in his *As-Sunan*, vol. 3, p. 77 and vol. 4, p.228; also recorded by Al-Hâkim in *Al-Mustradrak*, vol. 2, p. 58; Al-Bayhâqy, vol. 6, p. 69; and Mâlik narrated it in his *Al-Muwatta'* in *Kitâb Al-Aqdiyah* (Book on Judgments) no. 31 with a *mursal* chain

referred to in the hadîth, as it specifically refers to the wrongful infliction of harm.

The Two Types Of Harm

The first category is that which has no aim except to cause harm to others, and there is doubt that this is heinous and prohibited. The prohibition against wrongfully harming others has been mentioned in various places in the Qur'ân, such as in the verse dealing with wills which states,

﴿ ... مِنْ بَعْدِ وَصِيَّةٍ يُوصَى بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ ﴾ [سورة النساء ١٢]

"...after payment of legacies that they may have bequeathed or debts, so that no loss is caused to [anyone]." (An-Nisâ'; 4:12)

Harm could occur in one's will by favoring some of the heirs with an increase in the share which Allâh has prescribed, thus causing harm to the other heirs because of this preference. For this reason, the Prophet (peace be upon him) said, **"Verily, Allâh has given all who are due rights their right, so there is no beaqueathing (extra) to the inheritors."**([1]) Harm in a will can also take place by bequeathing to a non-prescribed-inheritor more than one third of the legacy, thus, decreasing the rights of the heirs. That is why the Prophet (peace be upon him) said, **"...one third, and even one third is much."**([2])

([1]) Recorded by Abû Dawûd in *Kitâb Al-Buyû'* (Book on Sales) no. 3965; also recorded by At-Tirmidhy no. 2120; and Ibn Mâjah in *Kitâb al-Wasâyah* (Book on Wills) no. 2713; and Ahmad 5/2675 from the hadîth of Abû Umâmah.

([2]) Recorded by al-Bûkhary in *Kitâb Al-Janâ'iz* (Book on Funerals) no. 1295; also recorded by Muslim in *Kitâb Al-Wasiyyah* (Book on Wills) 5/1628

Whenever a testator makes any [additional] bequest to an inheritor [of a predetermined percentage of the inheritance], or a bequest of more than one third of the inheritance to someone who is not one of the predetermined inheritors, the bequest is not enforced unless the heirs agree to it, whether the testator intended harm to the other inheritors or not. In the case of intent to cause harm by bequeathing more than one third of the legacy to someone outside of the predetermined inheritors, the testator will have committed a sin. The question was asked, "If the testator's intention to cause harm is established by his confession, should his will be rejected, in its entirety? Ibn-'Atiya mentioned a narration from Mâlik which said that the will should be declared void. It is said that this opinion is consistent with the view of the Hanbaly School of Jurisprudence.

Harm can also be caused by the husband returning his wife (to the state of marriage) after divorce. Allâh, the Almighty says,

﴿ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ وَلاَ تُمْسِكُوهُنَّ ضِرَاراً لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ﴾ [سورة البقرة ٢٣١]

which means, **(...Either take them back on reasonable basis, or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself.)** (Al-Baqarah; 2:231)

Allâh also says

﴿ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلاحاً ﴾ [سورة البقرة ٢٢٨]

which means, **(And their husbands have the better right to take them back in that period, if they wish for reconciliation.)** (Al-Baqarah; 2:228)

This indicates that if a husband intends to harm his wife by taking her back, he has committed a sin, which used to happen in the early days of Islam before the proclamation of divorce was limited to only three times. Husbands used to divorce their wives and wait until their prescribed waiting period had nearly ended; then they would return their wives to the state of marriage only to divorce them again. They would do this indefinitely so as to leave the women neither divorced nor married. Thus, Allâh nullified this practice and limited divorce to three times only.

Causing harm may also take place in sales transactions. It is reported that doing business with someone who is compelled [whether to buy or to sell] is forbidden. 'Aly bin Abî Tâlib delivered a speech saying, "A miserly time will come when the rich will stingily hold on to what they have, though they have been prohibited from doing so. Allâh, the Almighty says,

﴿... وَلاَ تَنسَوُا الفَضْلَ بَيْنَكُمْ ﴾ [سورة البقرة ٢٣٧]

which means, **(And do not forget liberality between yourselves.)** (Al-Baqarah; 2:237) Yet people do business [unjustly] with those who are forced to buy or sell due to need, though the Prophet (peace be upon him) forbade doing business with one in such circumstances.([1])

'Abdullâh bin Ma'qil said, "Doing business with the one who is in great need is something good and fruitful." Harb said, "When Imam Ahmad was asked about doing business with the compelled, the Imam stated that it is abhorred. When asked how such a purchase takes place,

([1]) Recorded by Abû Dawûd in *Kitâb Al-Buyû'* (Book on Sales) no. 3382; also recorded by Ahmad in his *Musnad*, the hadîth has a weak chain as there is an unknown person in the chain

he answered, 'A person in need of something comes to you, so you sell to him what costs ten for twenty.'" Abû Tâlib said that when Imam Ahmad was asked about taking a profit of five on what is valued at ten, the Imam also stated that it is abhorred. Even if the buyer was sent out to buy something for someone else, and even though he was not skilled at bargaining, bought the merchandise at a great loss [to the seller] the contract is prohibited. Imam Ahmad said, "The unjust purchase is deceit." This refers to when the seller cheats people in that in which they cannot ordinarily be cheated. The two Imams, Ahmad and Mâlik, held the opinion that the buyer has the option to terminate the sale in such a situation. In the case of a man was in need of money but found no one to lend to him, he bought an item on credit in order to trade inbuy and sell that item to have money. There are two opinions from the pious predecessors regarding this purchase: First, in a narration by Imam Ahmad, he allowed this form of purchase and second, in another narration by the Imam, he said, "I am afraid that he may be compelled to sell it even at a loss. Thus many of the pious predecessors say that this form of purchase is prohibited. This is the opinion of the two Imams Mâlik and Abû Hanîfa (may Allâh have mercy upon them). It is the principle of Ahmad as well as others.

The Second Kind Of Infliction Of Harm On Others

The second category of harm is that which is the result of a lawful aim. This takes place when a person has an established right to manage his property according to what is advantageous to himself, though it may cause harm to others (A). It may also take place by depriving others of the benefit from his property in order to protect it, while at the same time causing harm to those who are deprived (B).

(A) Harm Caused by Disposing of One's Property

If such harm is caused by disposing of one's property in an uncustomary way, such as setting fire to his land on a windy day, thereby causing nearby property to be burnt, then the owner has transgressed and must pay compensation to those who were harmed. However, if this takes place as a result of customary usage, then the scholars have two well-known opinions:

The First: That the owner should not be prohibited from using his property in such a manner. This is the opinion of Ash-Shâfii'y, Abû Hanîfah and others.

The Second: That the owner should be prohibited from using his property in such a manner. This is the opinion of Ahmad and Imam Mâlik who agreed with Imam Ahmad in some cases.

Some examples are putting a window in a high building that overlooks one's neighbor, or constructing a high building which overlooks his neighbor. In such cases the builder is obliged to screen his neighbor. This opinion was adopted by Imam Ahmad and a number of the followers of Imam Ash-Shâfi'iy. Ar-Rûyâny, who was one of them, said in his book *Al-Hilya*, "The ruler should give consideration to the case; he should forbid [the builder] if the intention to cause harm and devastation is evident." He said, "This is like the judgment with regard to increasing the height of buildings if it will veil the light of the sun or the moon [from others]."

Similarly what one does to one's own property might cause damage to one's neighbor's property, such as shaking or hammering, etc. This case is forbidden in the accepted view of the two Imams Mâlik and

Ahmad, and is one of the Shâfi'iy views. This is the same ruling that is applied to any actions which might cause harm to the public, such as something that produces a bad smell, etc.

Infliction of harm also includes damage caused by a man whose property is located on another's land. If by entering the other's land he causes harm, then he must be forced to remove his property in order to prevent the damage caused by his entering the other's land.

(B) Preventing a Neighbor from the Benefit of One's Property

Harm may be caused when someone deprives others from benefiting from his property or deprives them from making agreements [regarding its usage]. If the individual deprives others from benefiting from his property, because he will be harmed, then he is allowed to [do so]. An example is to prohibit others from placing wooden planks on a weak wall which cannot bear the weight. The question arises, "If someone deprives others from benefiting from his property, yet he will not be harmed by such usage, should he be forced to allow others to benefit from it or not?"

The First Opinion:

The individual has the right to deprive others from benefiting from his property. This is the opinion adopted by Ash-Shâfi'iy and Abû Hanîfah who said that in the first case, the individual has the right to make changes to his property even if this will harm others.

The Second Opinion:

The two Imams Ahmad and Mâlik (who both agreed in the first case that the individual is not allowed to take any action in his property which would harm others), differed in opinion about this second case. Imam Mâlik said that the individual can deprive others from benefiting from his property, whereas Imam Ahmad said that the individual is not allowed to do so. This is also Imam Ahmad's opinion from the example of putting pieces of wood on the wall of another.

In this, Ahmad agreed with Ash-Shâfi'iy, in his older opinion, with Ishâq, Abû Thawr, Dawûd bin Al-Mundhir, 'Abd Al-Mâlik bin Habîb Al-Mâliky. This opinion is also mentioned by Mâlik from some of the judges of Medina. Similarly, it was mentioned in the two books of authentic hadîths, on the authority of Abu-Hurayrah (may Allâh be pleased with him), that the Prophet (peace be upon him) said, **"No one should prevent his neighbor from placing wood against his wall."** **Abû** Hurayrah said, "so why is it that I find you opposed to this?"[1]

'Umar bin Al-Khattâb (may Allâh be pleased with him) ordered Muhammad bin Maslamah to allow his neighbor's water (used in irrigation) to run through his land. 'Umar told Muhammad bin Maslamah, "The water will run across your land even if you are not willing."[2]

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(1) Recorded by al-Bûkhary in *Kitâb Al-Madhâlim* (Book on Oppressions) no. 2463; also recorded by Muslim in Kitâb Al-Musâqah (Book on Irrigation) no. 1609

(2) Recorded by Mâlik in *Al-Muwattâ'* in *Kitâb Al-Aqdiyah* (Book on Litigation) no. 33; also recorded by Al-Bayhâqy 6/157

With regard to forcing him to let the water run, there are two narrations, to support this from Imam Ahmad. The opinion of Abû Thawr is to force him to let the water flow through the land of his neighbors, if he shared the canal with him in the midst of his land. Harb recorded this view from him.

There are two narrations recorded by Imam Ahmad recording the case of 'Umar bin Al-Khattâb's forcing Muhammad to let the water run through his land. Harb al-Kirmâny reported Abû Thawr's opinion that one should be forced to let the water run across the land of another if that neighbor dug a canal through his land.

Another example of preventing an individual from depriving others of benefiting from his property, concerns depriving them of water and plants. It was recorded in the two books of authentic hadîths, on the authority of Abû Hurayrah (may Allâh be pleased with him), that the Prophet (peace and blessings of Allâh be upon him) said, "**Do not prevent the blessing of water...**"[1]

The Prophet's words "**There is no causing of harm**"[2] also imply that Allâh never burdens His slaves with what harms them. That which Allâh orders His servants is the essence of their righteousness in both their religion and their life in this world, and that which Allâh has prohibited them is corruption in both their religion and their worldly life.

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(1) Recorded by Bûkhary in *Kitâb Al-Musâqah* (Book on Irrigation) no. 2354; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Share Cropping) no. 1566

(2) Recorded by Ad-Darqutny in his *As-Sunan* 3/77, 4/228; also recorded by Al-Hâkim in *Al-Mustradrak* 2/58; Al-Bayhaqy 6/69; and Mâlik in his Al-*Muwatta'* in *Kitâb Al-Aqdiyah* (Book on Judgments) no. 31 with a *mursal* (connected) chain of transmission.

Allâh has never ordained His slaves with something that would harm their bodies, thus He did not oblige the sick to use water in ablution. He says,

﴿ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُم مِّنْ حَرَجٍ ﴾ [سورة المائدة ٦]

which means, **"Allâh does not want to place you in difficulty."** (Al-Mâ'idah; 5:6)

Allâh did not obligate the sick or the traveler to fast. He says:

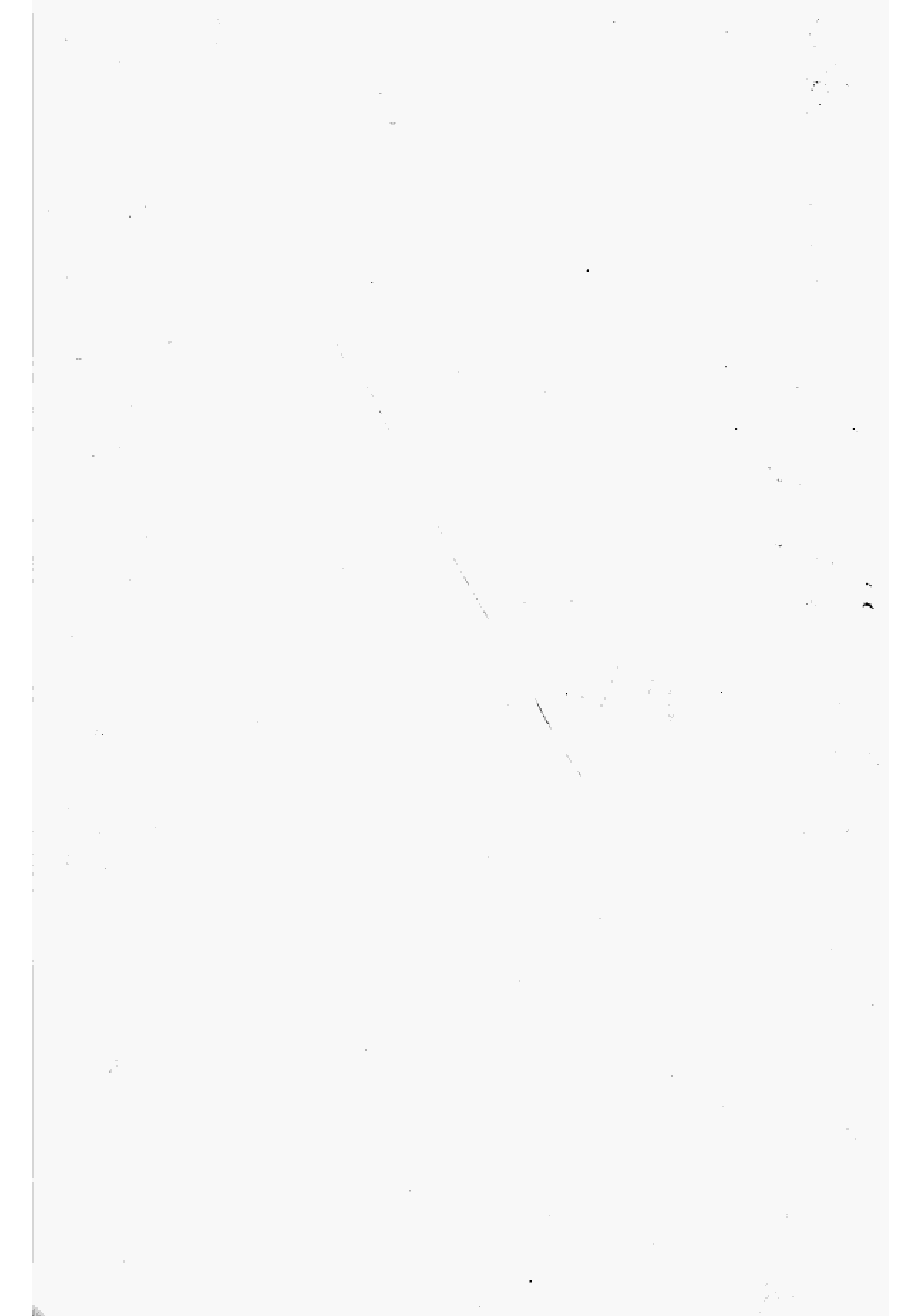
﴿ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ ﴾ [سورة البقرة ١٨٥]

which means, **"Allâh intends you ease, and He does not want to make things difficult for you."** (Al-Baqarah; 2:185)

Allâh did not oblige the pilgrim who is in a state of ritual consecration from abstaining from things (such as shaving his head) which are prohibited during his state of ritual consecration) if he is sick or has some injury just to the head, etc. Instead, Allâh ordered that he pay a compensation. These meanings are included in the two authentic books of hadîths. Anas bin Mâlik (may Allâh be pleased with him) reported that **"The Prophet (peace be upon him) saw a man walking, and it was told to him that he had taken an oath to perform pilgrimage by walking. So he said to him, 'Verily Allâh is not in need of his walking, so he should ride.'"** And in another narration, it states, **"Verily Allâh is not in need of his torturing himself."**[1]

(1) Recorded by Al-Bukhâry in *Kitâb Jazâ' As-Sayd* no. 1865; also recorded by Muslim in *Kitâb An-Nudhûr* (Book on Vows) no. 1642

HADÎTH THIRTY-THREE



HADÎTH THIRTY-THREE

Ibn 'Abbâs (May Allâh be pleased with him) reported that the Prophet (peace be upon him) said,

"Were people to be given what they claim, men would claim fortunes and blood [lives] of people, but the onus of proof is on the claimant and the taking of the oath is incumbent upon the one who denies it."

This is a good authentic hadîth (*hasan Sahîh*) recorded by Al-Bayhaqy and others in these words.[1] Parts of this hadîth are recorded in Al-Bayhaqy and Muslim.

Origin Of This Hadîth

This hadîth is recorded in Al-Bayhaqy and Muslim on the authority of Ibn Jurayj from Abû Mulaykah, from Ibn 'Abbâs (may Allâh be pleased with him) that the Prophet (peace be upon him) said, **"Were people to be given what they claim, men would claim fortunes and blood [lives] of people, but the onus of proof is on the claimant and the taking of the oath is incumbent upon the one who denies it."**[2]

The hadîth was also recorded in Al-Bayhaqy and Muslim by the narration of Nâfi' bin 'Umar Al-Jumâhy from Ibn Abî Mulayka from Ibn 'Abbâs (may Allâh be pleased with him) that **"The Prophet (peace be**

(1) Recorded by Al-Bayhaqy in *As-Sunan Al-Kubra*, 10/252

(2) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'ânic Interpretation), no. 4552

upon him) decided that the taking of the oath is incumbent upon the one who denies it."([1])

There is a number of hadîths which have the same meaning. It is recorded in Al-Bayhaqy and Muslim on the authority of Al-Ash'ab bin Al-Qays, who said,([2]) **"It is also recorded with the same meaning, in *Sahîh Muslim*, on the authority of Wâ'il from Ibn 'Abbâs, Two men came to the Prophet (peace be upon him) one claiming a right over the other. The Prophet told the claimant, 'Demonstrate your proof.' The man replied, 'O Messenger of Allâh, I have no proof.' The Prophet (peace be upon him) told the other man, 'Swear by Allâh, Who has no god other than He, that he has no right over you, nor has he left any of his belongings with you.'"**([3])

Ibn Al-Mundhir said, "Scholars have agreed that the claimant should demonstrate his evidence and that the defendant should take an oath."

"The onus of proof is on the claimant"

If he provides evidence, he deserves his claim because evidence is the condition by which the claim is taken. Taking an oath is incumbent upon the one who denies it, which indicates that the defendant is innocent by his oath, because it is obligatory and should be considered.

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Rahn* (Book on Mortgaging) no. 2514; also recorded by Muslim in *Kitâb Al-Aqdiyah* (Book on Judgments), 2/1711.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Musâqâh* (Book on Share Cropping) no. 2356 and 2357; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) no. 138

(3) Recorded by An-Nasâ'y in *As-Sunan Al-Kubra* no. 3/489

The Meaning Of "Claimant" And "Defendant"

Jurisprudence differed on the definitions of "claimant" and "defendant" Some said that the *claimant* is the litigant who is not required to take the oath, while the *defendant* is the one who is required to take the oath.

Others said that the *claimant* is the one whose word contradicts the basic principle [that all people are innocent], whereas the *defendant* is the opposite. The statement of the Prophet (peace be upon him) that **"The onus of the proof is on the claimant and the taking of an oath is incumbent upon the one who denies it"** takes place when a man claims that he owns what another claims to own, while at the same time, that man denies such claim. That is why the Prophet (peace be upon him) said at the beginning of the hadîth, **"Were people to be given what they claim, men would claim fortunes and blood [lives] of others."**

The case of claiming the ownership of something not claimed by others and those who do not deny such ownership is easier than the first. While it is incumbent upon the claimant to substantiate his claim with proof, what is sufficient with reference to the claimant is not sufficient with reference to the defendant's refutation.

Finding a lost object is an example. If a person describes the lost object, scholars agree that it should be given to him without requiring other proof from him. However, some scholars have said that the claimant can be given the lost object if the one who found it is sure of his honesty. However, Ash-Shaf'iy and Abû Hanifah said that giving the lost object in this case is a must. Other scholars like the two imams, Malik

and Ahmad, said that by giving an identical description of the lost object, it should be returned to the claimant.

Another example of the hadîth is the spoils. If an individual claims a right to the spoils which were taken by the disbelievers, and can demonstrate evidence of it, then he is to be given what he claims. Imam Ahmad was told about that case and was asked whether he would require proof for it or not. He answered, "The claimant should substantiate the proof for his claim." In such a case, it should be presented to the ruler.

Al-Khallâl narrated, in his chain, on the authority of Ar-Raqîn bin Ar-Rabî' from his father who said, "A horse belonging to my brother ran away from a place called 'Ayn Al-Qamar; then my brother saw it in Sa'ad's stable, and asked for his horse. Sa'ad asked him, "Do you have proof?" My brother said, "No, I have no proof except that when I call the horse, it neighs." He then called the horse, and it neighed. Thus, Sa'ad turned it over to him.

It is probable that this horse had run away and reached the enemies, when the Muslims got hold of it. It is also probable that the horse was found wandering, and was put with the lost animals. Thus the ruling with regard to lost items is applied to it.

Another example of the hadîth is things taken by force [unlawfully]. If the injustice of the rulers is well known, the claimant can request the return of his property from the Bayt Al-Mâl.[1] Abû Az-Zinâd said, "'Umar bin 'Abd Al-'Azîz used to return property which was unlawfully taken to their claimants without requesting definitive proof. He was satisfied with simple proof and would return things if he was able

(1) The place where the money for the Islamic state was kept

to do so without verification because he knew of the oppression of the past rulers. All the money of Iraq was spent in this manner to the extent that they were required to bring more from Shâm.[1]

"But the taking of the oath is incumbent upon him."

This refers to making an oath without witnesses. The beginning of the hadîth indicates this meaning.

"Were people to be given what they claim, men would claim the fortunes and blood [lives of people]."

Thus it is incumbent upon him to take an oath

Thus taking the oath is incumbent upon he who denies something, and means that the oath terminates disputes in the absence of proof. The oath to prove a right in addition to the presence of witnesses is proven by another hadîth.

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(1) Shâm: Includes Jordan, Palestine and Syria

HADÎTH THIRTY-FOUR

HADÎTH THIRTY-FOUR

Abû Sa'îd Al-Khudry (may Allâh be pleased with him) said,

"I heard the Prophet (peace be upon him) saying, 'Whosoever of you sees an evil action, he must change it with his hand. If he is not able to do so, then [he must change it] with his tongue. If he is not able to do so then [he must change it] with his heart and this is the weakest [manifestation] of faith.'"(1)

The Significance Of This Hadîth

This hadîth indicates that the obligation of forbidding evil actions is according to one's ability. However, all are required to condemn such actions in the heart. If the heart of the believer does not condemn such evil actions, this indicates that faith has left his heart. Abû Juhayfah narrated that 'Aly bin Abî Talib said, "The first kind of Jihâd over which you will be victorious is to change evil actions with your hands, then with your tongues, then with your hearts, for the one whose heart does not approve of good actions, and disapproves of evil actions, will be turned upside down from top to bottom."

Ibn Mas'ûd heard a man saying, "He who does not order that which is good, and does not forbid what is evil, is doomed." Ibn Mas'ûd replied, "He whose heart does know the difference between good and evil is doomed." Ibn Mas'ûd pointed out that the heart's knowledge of good and bad actions is an obligation from which no one is excused. Thus, he who does not know the difference will be destroyed.

(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 49/78.

Forbidding Evil By The Hands And The Tongue

Condemning with the heart is an obligation upon every Muslim in every situation. Ibn Mas'ûd said, "Those who are living are about to witness evil which they cannot change, except that Allâh knows that which their hearts hate." Forbidding evil by the hand and tongue, however, is obligatory according to the person's ability. This was stated in the hadîth narrated by Abû Bakr (may Allâh be pleased with him) that the Prophet (peace and blessings of Allâh be upon him) said, "There are no people among whom evil is committed that the ability to change it, but don't, without Allâh soon afflicting them with a punishment that will affect all of them." Abû Dawûd narrated this hadîth in the following words, "Sh'abah said, 'There is no people among whom evil is committed without their being [the rest of them] worse than those who commit [the sins]'"(1) And it was narrated on the authority of Abû Sa'îd that the Prophet (peace be upon him) said in a speech, "The fear of people in positions of power should not cause anyone to abstain from saying what he knows is right." Abû Sa'îd cried and said, "Verily, by Allâh we have seen unlawful things yet we were afraid [abstained from saying what is rightful]." Similarly it was recorded by Imâm Ahmad that the Prophet (peace be upon him) said, "Speaking the truth or reminding others of Allâh's greatness, neither brings death nearer, nor does it make one's provisions more distant."(2) This Hadîth indicates that one should

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(1) Recorded by Abû Dawûd in *Kitâb Al-Malâhim* no. 4338; also recorded by At-Tirmidhy in *Kitâb Al-Fitan* (Book onTemptations) no. 2168; and Ibn Mâjah no. 4005

(2) Recorded by At-Tirmidhy in *Kitâb Al-Fitan* (Book on Temptations) no. 2191; also recorded by Ibn Mâjah in *Kitâb Al-Fitan* (Book on Temptations) no. 4007; and Ahmad, no. 3/19,50

not be prevented from speaking the truth merely because of the position of the other, rather than from fear which excuses one from forbidding evil.

Sa'îd bin Jubayr said, "I asked Ibn 'Abbâs whether or not I should order the sultan to perform good actions and forbid him from committing evil actions. He [Ibn 'Abbâs] answered, 'If you are afraid that he will kill you, then do not.' Then, I returned and asked him again. Ibn 'Abbâs gave the same answer. Then, I returned and asked him [once more]. Again he gave the same answer and added, 'If you have no choice but to do so, then it should be done between him and you [secretly]'"

Tawûs said, "A man came to ask Ibn 'Abbâs, 'Should I not go to this sultan and order him [to perform good actions] and forbid him [from committing evil actions]?' Ibn 'Abbas answered, 'Do not tempt him.' The man asked, 'What if the sultan orders me to disobey Allâh?' Ibn 'Abbâs answered, 'If that is what you mean, then in that case, be a man.'"

From what follows, it can be understood that fighting is not a condition for changing evil by the hand. This was recorded by Imâm Ahmad based on the narration by Sâlah, who said, "Changing evil takes place by the hand, not by the sword or any other weapon." This is the Jihâd of the hand that takes place against rulers when an individual removes the evil they commit with his hands. Examples of such are spilling their wine, destroying their musical instruments etc. If he has the ability, he may also nullify, with his hand, the oppression which those rulers wrongfully ordained. All these cases are allowed and are not considered fighting or rebelling against the ruler, which is prohibited. The most which can be feared from ordering good and forbidding evil is

that the rulers will kill the one who advises them. However, as for revolting against them with the sword, it is feared that it will lead to divisions which may cause shedding of Muslim blood. If the individual is afraid to speak out against [the rulers'] evil actions because it may cause harm to his relatives or neighbours, then he should not forbid them from committing evil. This is because harm would reach others. This opinion was also adopted by Al-Fudayl bin 'Iyâd and others. Also, if the individual fears for his life from punishment by the sword, whip, imprisonment, restriction, exile, or taking his property, etc., then he is not obliged to order good and forbid evil. All the scholars such as the two Imâms, Malak and Ahmad, as well as Ishâq and others, adopted this opinion.

The Weakest Of Faith

"...And this is the weakest of the faith."

This indicates that ordering people to do good and forbidding them from committing evil is one of the branches of faith. It also indicates that he who is able to perform a branch of faith is better than another who left it because he was unable to perform it. This is proven by the Prophet's statement referring to women, **"...as for the decrease in her religion it is because she goes days and nights without performing *Salâh* (prayer)..."** This refers to the days of menstruation, which is still considered a decrease in their religion, even though women are not allowed to perform prayer during this time. This demonstrates that one who has the ability to perform an obligation and does it, is better than another who forgoes it due to his inability, even if he is excused and Allâh knows best.

"Whoever sees an evil action"

This indicates that one must see evil, before forbidding it. Thus, if an evil action is concealed even though and the individual knows of it, according to most of the narrations of Imam Ahmad, the individual should not oppose the evil action, and neither should he pursue his suspicions. In another narration attributed to him, Imâm Ahmad said that one should disclose that which is veiled if he is certain of it. For example, if he heard the sound of singing or musical instruments and knew the location, he should prohibit it because the evil action has already taken place. In this case it would be as if he actually had seen the evil action. Imam Ahmad adopted this opinion. He added that if the place where the evil action was committed is not known, then the individual is not obliged to do anything.

As for peeking through cracks in the walls of those who are known to have gathered to commit evil, scholars such as Sufyân Ath-Thawry and others, did not allow this. Such a case is considered spying which has been forbidden. When Ibn Mas'ûd was told that there were drops of wine on the beard of a man he said, "Allâh has forbidden us from spying." The Judge Abû Ya'ala said in the book *Al-Ahkâm Al-Sultânyiyah*, "If an individual has been informed by someone who can be trusted of the possible committing of an evil of great consequence (such as adultery or murder), then he is allowed to spy and search in order to prevent this evil which otherwise would be committed and remain unknown. However, if the case is of less consequence, then spying and disclosing what is veiled is forbidden. The kind of evil which must be forbidden is that which all scholars have agreed is evil. However, some of our colleagues have stated that one should not forbid an action which

is disputed [among the scholars] if committed by one who did it on the basis of his *ijtihâd* or following the opinion of a scholar who has permitted it.

Why Should One Order Good and Forbid Evil?

It should be known that ordering what is good and forbidding what is evil is sometimes done sometimes hoping for reward, or out of fear of ignoring it, or sometimes due to anger for the sake of Allâh because of the violation of His prohibitions. It may also act as an admonition to the Believers, mercy upon them, and hoping to save them from Allâh's punishment to which they expose themselves in this life and in the Hereafter. It also takes place for the sake of glorification and love of Allâh, and that he is the One who deserves to be obeyed, remembered and not forgotten, and thanked and not be unthanked. The Muslim pays with his life and wealth to avoid violating His forbidden orders. Just as some of the pious predecessors said, "I wish that all the people obeyed Allâh even if it [necessitated] my flesh being torn from my body with scissors." 'Abdul-Malik bin 'Umar bin 'Abd Al-'Azîz used to tell his father, "I wish that our flesh was boiled in pots for the sake of Allâh."

Thus, whatever harm is faced by whoever has reached the last two stages [that he is ready to give his life and wealth to avoid violating what He has made unlawful, and realizing that He is the One who deserves to be obeyed, remembered and thanked] will be easy for him to bear. He might even make supplication for the one who harmed him, just as the Prophet (peace be upon him) did when his people beat him. As he wiped the blood from his face he said, **"O My Lord, forgive them, for**

they don't know."[1] And in all situations one must be gentle in forbidding evil.

Conditions for Forbidding Evil

Sufyân Ath-Thawry said, "No one should order what is good or forbid what is evil except the one in whom exists three characteristics; He must be gentle in what he orders and in what he forbids, fair in what he orders and what he forbids, and knowledgeable in what he orders and what he forbids." Similarly it was said by Imâm Ahmad, "People need to be addressed indirectly with gentleness when being ordered to perform what is good. One should not address them with harshness, except the man who is cursed due to his immorality, in which case he is not exempt from such harshness. He continued, "When the followers of Ibn Mas'ûd passed by some people who were committing what they hated to see [evil deeds], they used to say, "Slow down! May Allâh bestow His Mercy upon you, Slow down! May Allâh bestow His Mercy upon you." Ahmad said, "He should order the people with kindness and humility. If they let him hear what he hates, he should not be angered and should not desire revenge for his own sake. Allâh is the Best Knowledgeable."

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(1) Recorded by Al-Bukhâry in *Kitâb Ahâdîth Al-Anbiyâ'* (Book on the Hadîths of the Prophets) no. 3477, also recorded by Muslim in *Kitâb Al-Jihâd and Siyar* (Book on Jihâd and Biographies) 105/1792 from the hadîth narrated by 'Abdullâh bin Mas'ûd.

HADÎTH THIRTY-FIVE



HADÎTH THIRTY-FIVE

Abû Hurayrah (may Allâh be pleased with him) said,

The Messenger of Allâh (peace be upon him) said, "Do not be envious of one another; do not artificially raise prices against one another; do not hate one another; do not turn your back on each other; and do not undercut one another in business transactions. And be, [O] slaves of Allâh, brethren. A Muslim is the brother of a Muslim. He does not oppress him. He does not fail him [when he needs him]. He does not lie to him. And he does not show contempt for him. Piety is here" – and he pointed to his chest three times. "It is enough evil for a person to hold his fellow Muslim in contempt. All of a Muslim is inviolable to another Muslim: his blood, his wealth and his honor." (Recorded by Muslim)[1]

The Disease Of Envy

"Do not be envious of one another"

This means that people should not be envious of each other. Envy is centered in the nature of man, and a person hates for anyone like him to outdo him in any bounty [wealth, talents, positions, etc]. After this, man is divided into categories. There are some people who actively work to remove that bounty from the other person, without necessarily destroying the bounty itself. By their speech and actions, they will wrongly do whatever they can to bring an end to the other person's blessing from Allâh. There are others who do not just seek to remove that bounty from the other person, but they also work to get the bounty for

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 32/2564

themselves. The worst are those who simply which to destroy the bounty, regardless of whether they get it themselves or if it is simply destroyed. They only want to destroy that blessing because it was not given to them in the first place. This is envy which has been condemned and prohibited. This was the sin of Iblîs (Satan) who envied Adam (peace be upon him) when he saw that he had surpassed the angels in that Allâh created him by His own hand and made the angels bow to him, and taught him the names of all of creation, and allowed him to live near him. Thus, Satan continued to try to remove him from Paradise until he finally succeeded.

Similarly, in various parts of the Qur'ân, Allâh described the Jews and Christians as being envious, such as in Allâh's words,

﴿ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّاراً حَسَداً مِّنْ عِندِ أَنفُسِهِم مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الحَقُّ ﴾ [سورة البقرة ١٠٩]

which means, **(Many of the people of the Scripture [Jews and Christians] wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth [that Muhammad (peace be upon him) is Allâh's Messenger] has become manifest unto them.)** (Al-Baqarah; 2:109)

and His words,

﴿ أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ﴾ [سورة النساء ٥٤]

which means, **(Or do they envy men [Muhammad (peace be upon him) and his followers] for what Allâh has given them of His Bounty?)** (An-Nisâ'; 4:54)

Envy is a disease, which crept into the nations before us, and consumes one's good deeds like a fire consumes wood.

Another category of people are those who envy but don't carry out what is necessitated by that envy, nor do they destroy the blessing by words or actions. These are of two types:

1. Those who cannot remove that envy from their souls and are overcome by it [unwillingly]. In which case, they are not sinful for this condition.

2. Those who although they do not act upon it, willingly have thoughts of envy, and are pleased with them and continue to think in such a manner while putting up no resistance to such evil thoughts as removing blessings from one's brother. This person is like a person who is intent upon committing a sin. There is a difference of opinion among the scholars as to whether this kind of person is a sinner or not. Such a person is minimally safe from committing some wrong act against his brother (even if only by words) out of his spite and envy, thus becoming sinful.

Another category of people are those who do not desire the bounties of others be destroyed. Rather, they strive to obtain similar bounties, and wish for themselves likewise. If the bounty that they desire is related to their earthly life then there is no good in it, as Allâh the Exalted says,

﴿ قَالَ الَّذِينَ يُرِيدُونَ الْحَيَاةَ الدُّنْيَا يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ ﴾ [سورة القصص ٧٩]

which means, **(Those who were desirous of the life of the world said, "Ah, would that we had the like of what Qârûn (Korah) has been given! Verily, he is the owner of a great fortune.)** (Al-Qasas; 28:79)

However, if the good that he desires is related to his religion, then it is commendable, just as the Prophet (peace be upon him) wished for martyrdom for the sake of Allâh. It has been narrated in the two authentic books of hadîth that the Prophet (peace be upon him) said, **"There is to be no envy except with respect to two: A person whom Allâh has given wealth and he spends it [for the sake of Allâh] throughout the day and the night, and another man whom Allâh has given knowledge of the Qur'ân and he acts according to it throughout the day and night."**([1])

In this hadîth, the meaning of envy *(hasad)* is actually that one wishes for what another has, but does not wish that the blessing be removed from the other person *(Al-ghabtah).* The word envy *(hasad)* has been used instead of it as a type of metaphor.

Another category of people includes those who recognize the envy that exists within themselves. They do their best to remove that envy from themselves and to treat the one they are envious of in the best possible fashion. They pray for the person, they tell others of his goodness and of the bounties that Allâh has bestowed upon him. They

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([1]) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Virtues of the Qur'ân) no. 5025; also recorded by Muslim in *Kitâb Salât Al-Musâfirîn* (Book on the Prayer of the Travelers) no. 815 on the authority of Ibn 'Umar; as it was also recorded by Al-Bukhâry in *Al-'Ilm* (Book on Knowledge) no. 73; and also recorded by Muslim in *Kitâb Salât Al-Musâfirîn* (Book on the Prayer of the Travelers) no. 816 from the hadîth of Ibn Mas'ûd.

remove that envy to the extent that they love their Muslim brother, and they love that Allâh has blessed him and bestowed His bounties upon him. This category of people are among the people of the highest level of faith, they love for their brothers what they love for themselves.

"Do not artificially raise prices against one another"

In this hadîth, the Prophet (peace be upon him) stated that one should not commit *an-najash*. Many scholars interpret it in the specific sense of ***an-najash*** in business dealings. This is where a person, who is neither the buyer nor the seller, bids up the price of an item, having no intention whatsoever of buying the item. He is either trying to raise the price in order to help the seller, or he is simply doing it to hurt the buyer. It was narrated in the two books of authentic hadîths on the authority of Ibn 'Umar that the Prophet (peace be upon him) **"prohibited *an-najash.*"**([1]) Ibn Abû Awfâ said, "The one who commits *an-najash* is one who consumes interest through deception (recorded by Al-Bukhâry).([2]) Ibn 'Abdul-Barr said, "The scholars agreed that the one who does so is disobedient to Allâh the Exalted if he was aware of the prohibition in doing so."([3])

A second interpretation for this statement of the Prophet (peace be upon him) is a much more general interpretation, not restricted to artificially increasing the price in a business transaction. Lexically speaking, the root of the word *najash* implies, "He concealed himself" as

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([1]) Recorded by Bukhâry in *Kitâb Al-Buyû'* (Book on Sales Transactions) no. 2142; also recorded by Muslim in *Kitâb Al-Buyû'* (Book on Sales Transactions) 1516/13.

([2]) Recorded by Bukhâry in *Kitâb Al-Buyû'* (Book on Sales), chapter of *An-Najash* no. 60; also recorded in *Fath Al-Bâry*, vol. 4, p. 434

([3]) Recorded by Ibn 'Abdul-Barr in *At-Tamhîd*, 13/348

in one who hunts game. In fact, it is from that root that the above artificial or deceitful increase in prices is called *najash*. With this general understanding, the Prophet (peace be upon him) was saying, **"Do not cheat, plot against, or deceive one another."** In other words, one should not try to bring about, through underhanded or deceptive means, any kind of harm to another Muslim. This includes every type of business transaction in which the seller knows that the buyer is going to be harmed or is being deceived in some manner. Allâh the Exalted says,

﴿ ... وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ ﴾ [سورة فاطر ٤٣]

which means, (...But the evil plot encompasses only him who makes it) (Fâṯir; 35:43)

It was also narrated in the hadîth of Ibn Mas'ûd that the Prophet (peace be upon him) said, **"Whoever cheats is not from me, and [those who make] evil plots and deception are in the Fire."**[1] According to this, all types of transactions involving cheating, like concealing a defect, and switching good merchandise for bad, and deceiving someone who has been sent out to buy something who is not good at bartering, are classified under deceitful concealing which has been prohibited. Allâh the Exalted has described the disbelievers and the hypocrites as being guilty of such evil plotting against the prophets and their followers. This was eloquently stated by Abul-'Atâhiyah who wrote,

Life is nothing without religion,
Which is mostly noble of manners,
Evil plotting and deception are in fire,
Two traits are they, by which hypocrites are sought.

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(1) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), 101/164 from the hadîth of Abû Hurayrah

Such plotting is permissible, however, in cases in which it is permissible to cause harm, such as against disbelievers and those who are at war against the Muslims, as was indicated by the Prophet's words (peace be upon him), **"War is deceit."**(1)

Hatred

"Do not hate one another"

With these words, the Prophet (peace be upon him) has prohibited Muslims from hating each other for any reason other than for the sake of Allâh. Muslims are not allowed to hate each other simply due to their own personal desires. Allâh has made Muslims brothers one to other, and as brothers, they should love and not hate each other. The Prophet (peace and blessings upon him) said, **"You will not enter Paradise until you believe. And you will not believe until you love one another. Certainly I shall guide you to something that, if you do it, you will love one another: Spread the greetings (of peace) among yourselves."** (Recorded by Muslim)(2)

Allâh has prohibited whatever causes animosity and hatred among Muslims, such as His words,

﴿ إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنتُم مُّنتَهُونَ ﴾ [سورة المائدة ٩١]

which means, **(Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants [alcoholic drinks] and gambling, and**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Jihâd* (Book on Jihâd) no. 3029 and 3030; also recorded by Muslim nos. 1739 and 1740 on the authority of Abû Hurayrah and Jâbir

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 54/93

hinder you from the remembrance of Allâh and from prayer. So, will you not then abstain?) (Al-Mâ'idah; 5:91)

Allâh has granted his slaves affection in their hearts, as He says,

﴿ وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُم بِنِعْمَتِهِ إِخْوَاناً ﴾ [سورة آل عمران ١٠٣]

which means, **(...And remember Allâh's favor on you, for you were enemies one to another, but He joined your hearts together, so that by His Grace, you became brethren [in Islam]...)** (Âl-'Imrân; 3:103)

And He says,

﴿ هُوَ الَّذِي أَيَّدَكَ بِنَصْرِهِ وَبِالْمُؤْمِنِينَ (٦٢) وَأَلَّفَ بَيْنَ قُلُوبِهِمْ لَوْ أَنفَقْتَ مَا فِي الأَرْضِ جَمِيعاً مَّا أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَكِنَّ اللَّهَ أَلَّفَ بَيْنَهُمْ إِنَّهُ عَزِيزٌ حَكِيمٌ (٦٣) ﴾ [سورة الأنفال ٦٢-٦٣]

which means, **(...He it is Who has supported you with His Help and with the believers. And He has united their [i.e. the believers'] hearts. If you had spent all that is in the earth, you could not have united their hearts, but Allâh has united them. Certainly He is All-Mighty, All-Wise.)** (Al-Anfâl; 8:62-63)

Because of this, Allâh has prohibited spreading gossip among people as it leads to animosity and hatred. At the same time, He has allowed lies that are said in order to bring about reconciliation among people, as this is what Allâh desired for man as He states:

﴿ لا خَيْرَ فِي كَثِيرٍ مِّن نَّجْوَاهُمْ إِلاَّ مَنْ أَمَرَ بِصَدَقَةٍ أَوْ مَعْرُوفٍ أَوْ إِصْلاحٍ بَيْنَ النَّاسِ وَمَن يَفْعَلْ ذَلِكَ ابْتِغَاءَ مَرْضَاتِ اللَّهِ فَسَوْفَ نُؤْتِيهِ أَجْراً عَظِيماً ﴾ [سورة النساء ١١٤]

which means, **(There is no good in most of their secret talks save [in] him who orders charity in Allâh's cause, or what is good, or conciliation among mankind; and he who does this, seeking the good Pleasure of Allâh, We shall give him a great reward.)** (An-Nisâ'; 4:114)

and:

﴿ وَإِن طَائِفَتَانِ مِنَ الْمُؤْمِنِينَ اقْتَتَلُوا فَأَصْلِحُوا بَيْنَهُمَا ﴾ [سورة الحجرات ٩]

which means, **(And if two parties among the believers fall to fighting, then make peace between them both…)** (Al-Hujurât; 49:9)

as is also stated in His words,

﴿ فَاتَّقُوا اللَّهَ وَأَصْلِحُوا ذَاتَ بَيْنِكُمْ ﴾ [سورة الأنفال ١]

which means, (… So fear Allâh and reconcile all matters of difference among yourselves…) (Al-Anfâl; 8:1)

Imam Ahmad, Abû Dawûd, and At-Tirmidhy recorded from the hadîth of Abud-Dardâ' that the Prophet (peace be upon him) said, **"Shall I not inform you of that which is better than the degree of prayer, fasting, and charity?" They answered, 'Yes, O Prophet of Allâh.' He told them, '[It is] to make reconciliation between yourselves, for verily deterioration of the [relations] between yourselves is what cuts off [of your religion].'"**[1]

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[1] Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Manners) no. 4919; also recorded by At-Tirmidhy in *Kitâb Sifat-Al-Qiyâmah* (Book on the Description of the Resurrection) no. 2509; and Ahmad in *Al-Musnad* 6/444, 445

As for hatred for the sake of Allâh, it is the strongest form of faith that can be achieved, and is not included under that which has been prohibited. If evil appeared to a man from his brother and he hated it, the man would be excused in committing that evil; the one who hated would still be rewarded for what he hated, despite his brother's excuse.

Ar-Rabî' bin Khaytham said, "If you see a man who publicly shows good deeds and secretly does evil, you should love him [for what you know] and Allâh will reward you for your loving of good. And if you see a man who openly shows evil and hides his good deeds, then hate him [for what you know] and Allâh will reward you for your hate of the evil."

Turning One's Back

"Do not turn your back on each other"

Abû 'Ubayd said, "Turning one's back is cutting off relations and boycotting. It is derived from a person turning his back on his companion and turning his face away from him, and cutting off relations." In fact, another narration in *Sahih Muslim* from the hadîth of Anas states, **"Do not envy one another, and do not hate each other, and do not cut off relations with on another, and be you, O slaves of Allâh, brothers as Allâh has ordered you,"**[1] instead of the phrase, **"Do not turn your backs on each other."** It was also narrated in the two authentic books of hadîth on the authority of Abû Ayyûb that the Prophet (peace be upon him) said, **"It is not permissible for a man to avoid seeing his brother for more than three nights, so that when they meet this one turns**

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-S*ilah (Book on Righteousness and Good Relations) 2009/23

away and the other turns away. The best of them is the one who is the first to offer the greetings of peace."[1]

And it was recorded by Abû Dawûd from the hadîth of Abû Kharâsh As-Salamy that the Prophet (peace be upon him) said, **"The one who avoids seeing his brother for a year is like one who has spilled [his brother's] blood."**[2] These hadîths apply to shunning for reasons, whereas avoiding for reasons related to one's religion is permissible even beyond three days, as was the opinion stated by Imam Ahmad who supported his view with the incident of the three Companions who stayed behind [not going out to battle]. Consequently, the Prophet (peace be upon him) ordered that they be shunned as he feared that they had become hypocrites. Similarly, it is permissible to shun the people who make major innovations in the religion, and call for following their own desires. Al-Khattâby also mentioned that it is permissible for a father to shun his son, or a husband to shun his wife for more than three days if it is done for disciplinary reasons, as the Prophet (peace be upon him) shunned his wives for a period of one month.

Undercutting One's Brother's Transaction

"Do not undercut one another in business transactions"

The prohibitions against undercutting others in business are numerous, such as the hadîth narrated in the two books of authentic hadîth on the authority of Abû Hurayrah that the Prophet (peace be upon

(1) Recorded by Al-Bukhâry in *Kitab Al-Isti'thân* (Book on Seeking Permission) no. 6237; also recorded by Muslim in *Kitâb Al-Birr Was-Si*lah (Book on Righteousness and Good Relations) no. 2560

(2) Recorded by Abû Dawûd in *Kitâb Al-Adâb* (Book on Manners) no. 4915; also recorded by Ahmad in *Al-Musnad* 4/220

him) said, **"A man should not bid against the bid of his brother, nor make a proposal [of marriage to a woman] after the proposal of his brother."**[1] These two books also record it from the hadîth of Ibn 'Umar that the Prophet (peace be upon him) said, **"A man should not bid against the bid of his brother, nor make a proposal [of marriage to a woman] after his proposal unless his brother gives him permission."** (from the wording recorded in Muslim).[2] Muslim also recorded from the hadîth of 'Aqabah bin 'Âmir that the Prophet (peace be upon him) said, **"The Believer is a brother to a [fellow] Believer, thus it is not permissible for him to undercut a sale of his brother, nor to propose [to a woman in marriage] after his proposal until he withdraws it."**[3] This is evidence of the right of a Muslim upon another Muslim, in which a disbeliever is not equal to the Muslim. Rather, in the opinion of Al-Awazâ'iy and Ahmad it is permissible for a believer to undercut the sale of a disbeliever and to propose [to a woman in marriage] after his proposal, just as the right of preemption is not established for a disbeliever against a believer. However, many other scholars have taken the opinion that this prohibition is general and includes disbelievers as well as Believers.

According to the majority of scholars, the prohibition in this context is used to express the illegality of the matter [rather than only being disliked]. "Undercutting a sale of one's brother" refers to the offer

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Sales) no. 2140; also recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1413/52

(2) Recorded by Al-Bukhâry *in Kitâb Al-Buyû'* (Book on Sales) no. 2139; also recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1413/50

(3) Recorded by Muslim in *Kitâb An-Nikâh* (Book on Marriage) 1414/56

of merchandise to a customer who has already bought something, so that he will return what he has already purchased.

"Be, [O] slaves of Allâh, brethren"

The Prophet (peace be upon him) used this expression to explain what preceded it. It is an indication that if they abandon envy, deceit, hatred, shunning, and undercutting each other, they will have become brethren. In it is also an order to do whatever makes Muslims become brothers, and in it is included giving one's fellow Muslim his rights, such as returning his greeting of "Peace", and making supplication for him when he sneezes, visiting him when he is sick, walking in his funeral procession, accepting his invitation, preceding him in greeting him with "Peace" when meeting him, and defending him in his absence.

"He does not oppress him. He does not fail him [when he needs him]. He does not lie to him. And he does not show contempt for him."

This is taken from Allâh's words,

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ﴾ [سورة الحجرات ١٠]

which means, **(The Believers are nothing else than brothers [in Islam]. So make reconciliation between your brothers, and fear Allâh, that you may receive mercy.)** (Al-Hujurât; 49:10*)*

Because the Believers are brothers, they have been ordered to do that which attracts their hearts and causes them to join together, just as all that causes their hearts to repel and differ has been prohibited for them. A brother is ordered to do that which is beneficial to his brother and to cease that which harms him; and oppression is one of the greatest harms from which a Muslim is ordered to refrain with regard to his Muslim

brother. In fact, this prohibition is not confined to the right of one's Muslim brother, rather it is with regard to all mankind, as was mentioned previously in the hadîth Qudsy on the authority of Abû Dharr regarding oppression, **"O My servants, I have forbidden wrongdoing for Myself, and I have made it forbidden for you."** Similarly, failing one's brother when he is in need is prohibited as Muslims have been ordered to aid their brothers. This is as the Prophet (peace be upon him) said, **"'Help your brother, whether he is the one doing wrong or the one being wronged.' They said, 'O Messenger of Allâh, we know how to help him if he is being wronged, but how do we help him if he is the one doing the wrong?' He answered, 'Prevent him from committing oppression, that is your aid for him.'"**[1]

Likewise, it is prohibited for a Muslim to lie to his brother. Thus, it is not permissible for him to speak to him telling lies. Rather, he is only permitted to tell the truth, as the Prophet (peace be upon him) said, **"Pride is rejecting truth and showing disdain for people."**[2] **"Showing disdain"** in this context refers to accusing them and scorning them. Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ يَسْخَرْ قَوْمٌ مِّن قَوْمٍ عَسَى أَن يَكُونُوا خَيْراً مِّنْهُمْ وَلاَ نِسَاءٌ مِّن نِّسَاءٍ عَسَى أَن يَكُنَّ خَيْراً مِّنْهُنَّ ﴾ [سورة الحجرات ١١]

which means, (O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former...) (Al-Hujurât; 49:11)

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(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2584/62 from the hadîth of Jâbir
(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 91/147

The one who scoffs at others considers himself perfect and others deficient, holding them in contempt and scorning them. He does not consider them qualified enough to give them their rights, nor to accept the truth from them if they presented it to him.

The Importance Of Piety

"Piety is here" – and he pointed to his chest three times.

This indicates that according to Allâh, nobility of creation is according to piety, for it may be that one who is scorned by another because of his weakness and poverty is the greater according to Allâh the Exalted, than those who have been given a share in this life. People vary in their degree according to their level of piety, as Allâh says,

﴿ إِنَّ أَكْرَمَكُمْ عِندَ اللَّهِ أَتْقَاكُمْ ﴾ [سورة الحجرات ١٣]

which means, **(...Verily the most honorable of you with Allâh is that [believer] who is most pious.)** (Al-Hujurât; 49:13)

When the Prophet (peace be upon him) was asked, **"Who are the most noble of mankind?" He replied, "Those of you who fear Allâh the most."** The origin of piety is located in the heart, as Allâh the Exalted says,

﴿ وَمَن يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِن تَقْوَى الْقُلُوبِ ﴾ [سورة الحج ٣٢]

which means, **(...And whosoever honors the Symbols of Allâh, then it is truly, from the piety of the hearts.)** (Al-Hajj; 22:32)

The same meaning was mentioned previously in the hadîth Qudsy on the authority of Abû Dharr, **"...O My servants, if the first and last of you, and the human and jinn of you were as pious as the most pious heart of anyone among you, it would not add anything to My**

dominion..." Since the root of piety is in the heart, no one can know its true reality except Allâh, the Exalted. The Prophet (peace be upon him) said, **"Verily Allâh does not look at your appearance, nor your wealth. Rather, He looks at your hearts and deeds."**[1] While the hearts of many of those who have beauty, wealth, position, and leadership in this world, may be void of piety, the heart of the one who has none of these could be full of piety, and thus be the most noble of all according to Allâh. And in actuality, this is usually the case as was recorded in the two books of authentic hadîth, on the authority of Harith bin Wahhab that the Prophet (peace be upon him) said, **"Shall I not inform you of the people of Paradise? They are every weak and oppressed person who if he swore by Allâh, Allâh would carry out his oath. Shall I not inform you of the People of the Fire? They are every violent, cruel, arrogant person."**[2]

And it was recorded in *Sahih Al-Bukhâry* on the authority of Sahl bin Sa'd who said, **"When a man passed by the Prophet (peace be upon him), he asked someone sitting next to him, 'What do you think of that man?' He said, 'He is from the noblest class of people. By Allâh, if he were to ask for a woman's hand in marriage, his proposal would be accepted. If he were to intercede on behalf of another, his intercession would be accepted.' The Messenger of Allâh (peace be upon him) kept quiet. Then another man passed by and the Messenger of Allâh (peace be upon him) asked the same man, 'What**

(1) Recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2564/34

(2) Recorded by Al-Bukhâry in *Kitâb Al-Adab* (Book on Manners) no. 6071; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise) 2853/46, 47

do you think of that man?' He replied, 'That man is from the poor Muslims. If he were to ask for a woman's hand in marriage, it would not be accepted. If he were to intercede on behalf of someone, his intercession would not be accepted. And if he were to speak, no one would listen to his speech.' The Messenger of Allâh (peace be upon him) then said, 'This [poor] man is better than an earth full of the other [type of man].'"(1)

"It is enough evil for a person to hold his brother Muslim in contempt."

These words indicate that holding another Muslim in contempt, alone, constitutes a sufficient amount of evil. For when he holds his brother in contempt, he does so out of arrogance, and arrogance is one of the greatest characteristics of evil. It was recorded in *Sahîh Muslim* that the Prophet (peace be upon him) said, **"No one shall enter Paradise who has arrogance in his heart equal to the weight of an atom."**(2) Also recorded in *Sahîh Muslim* are Allâh's words as reported by the Prophet (peace be upon him), **"My Glory is my wrap, and My Majesty is my robe, and whoever disputes with me, I punish him."** Thus disputing with Allâh regarding His characteristics is not befitting of man, and is in itself sufficient evil. And it was recorded in *Sahîh Ibn Hibbân* on the authority of Fadâlah bin 'Ubayd that the Prophet (peace be upon him) said, **"There are three about whom you should not ask: a man who contests Allâh's wrap, and a man who contests Allâh's robe, for his robe is his Majesty, and His wrap is his Glory, and a man who is**

(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage) no. 5091

(2) Recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 91/147, 148 from the hadîth of Ibn Mas'ûd

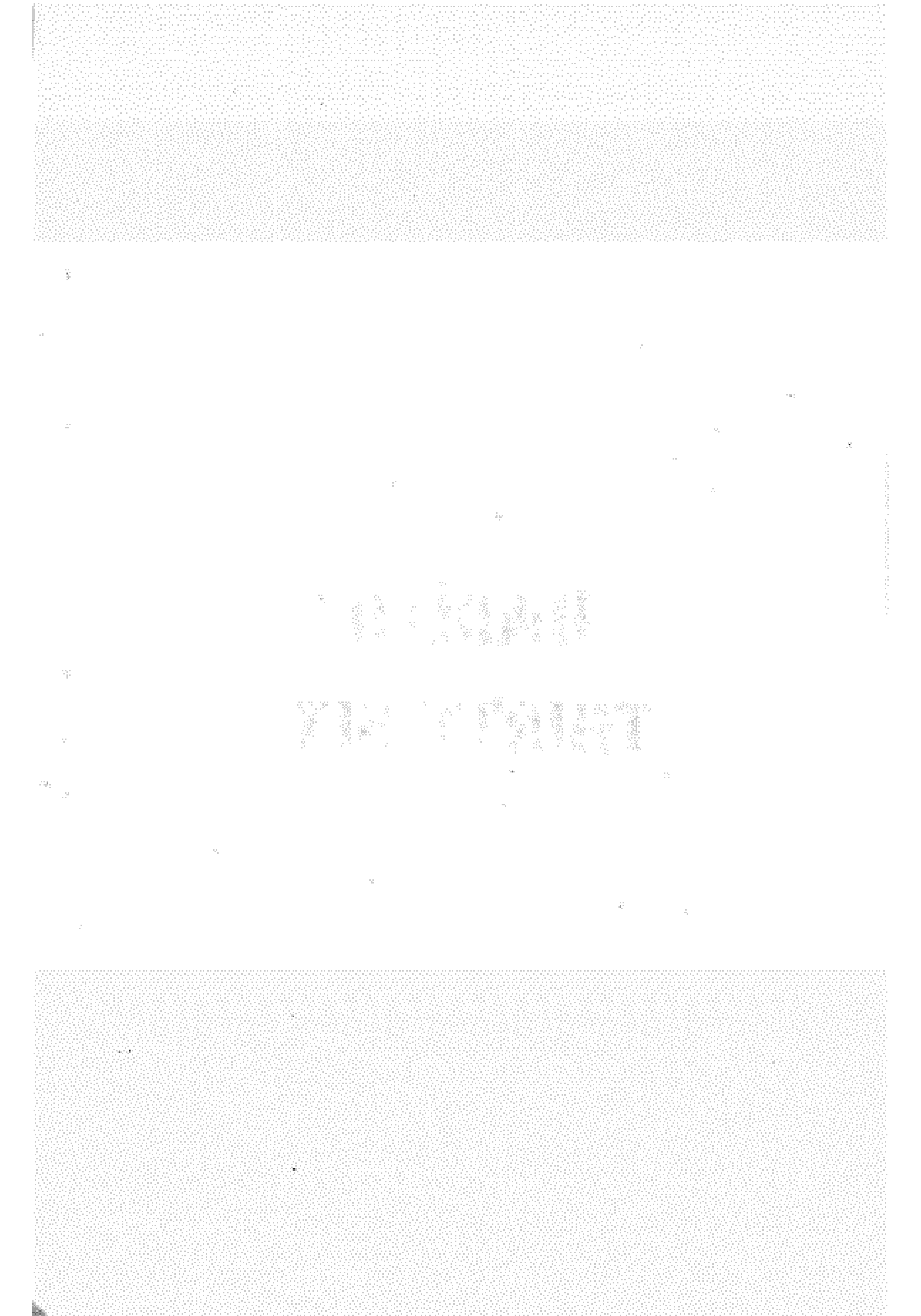
in doubt regarding an order of Allâh the Exalted, and despairs of His Mercy."[1]

Similarly, it was recorded in *Sahîh Muslim* on the authority of Abû Hurayrah that the Prophet (peace be upon him) said, **"Whoever said that man has been destroyed, he has destroyed them."**[2] Mâlik said about this, "If one said that out of sadness due to what he sees in the religion of man, I don't see any harm in it, but if he said that out of contentment with himself, and looking down on others, then it is disliked; and it is the statement which has been prohibited."

(1) Recorded by Ibn H bân in his *Sahîh* no. 4559

(2) Recorded by slim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations) 2623/139

HADÎTH THIRTY-SIX



HADÎTH THIRTY-SIX

Abû Hurayrah (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said,

"The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him from his sufferings on the Day of Resurrection. And the one who paves way for someone who is insolvent, Allâh will make things easy for him in the Hereafter, and the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter. Allâh supports His servant as long as the servant backs his fellow Muslims. If someone treads a path in search of knowledge, Allâh will make easy for him the path leading to Paradise. For those people who assemble in one of Allâh's Houses (mosques) and recite the Book on Allâh and teach it to each other, there will descend upon them tranquillity, and mercy will cover them, and the angels will flock around them and Allâh will mention them in the presence of those near Him. If one lags behind in doing good deeds, his high descent will not let him get ahead." (Recorded by Imam Muslim) [1]

Explanation Of The Hadîth

The Prophet (peace be upon him) said, **"The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him from his sufferings on the Day of Resurrection."**

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Duâ* (Book on Supplications and Remembrance of Allah), no. 38/2699.

This means that the reward is commensurate with the deed. There are many hadîths in this regard. The Prophet (peace be upon him) said, **"Allâh will have mercy on the merciful worshippers."**([1])

The Prophet (peace be upon him) also said, **"Allâh will torture those who torture people in this world."**([2])

The Meaning Of Suffering

Suffering refers to the great distress that afflicts a person. The reward for alleviating or removing such suffering is the relief or removal of suffering in this world as well as in the Hereafter. Ibn 'Umar reported that the Prophet (peace be upon him) said, **"A Muslim is the brother of the Muslim; he should neither oppress nor fail him. When a Muslim seeks to fulfill the needs of his Muslim brother, Allâh will fulfil his. The one who removes the suffering of a believer from the sufferings of the world, Allâh will relieve him of his sufferings on the Day of Resurrection. And the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter.**"([3])

The Prophet (peace be upon him) said, **"Allâh will relieve him from his sufferings on the Day of Resurrection."**

The Prophet (peace be upon him) mentioned the Day of Resurrection but did not refer to this world because the suffering of the Hereafter is incomparable with that of this world. This is proved by the Prophet's (peace be upon him) saying in the following hadîth, **"Allâh**

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(1) Recorded by Imam Muslim in *Kitâb Al- Janâiz* (Book on Funerals), no. 11/923.

(2) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 117/2613.

(3) Recorded by Imam Muslim in *Kitâb Al-Birr Was-Silah*, no. (2580/58)

will gather all human beings of early generations as well as the last ones on the same ground, and the announcer will be able to make them all hear his voice, and the on-lookers may be able to see all of them. The sun will come so close to people. They will suffer such distress and trouble that they will not be able to bear it. Then people will say, 'Do not you see our (miserable) condition? You should look for someone who can intercede for you with your Lord?' Then, the Prophet (peace be upon him) mentioned the hadîth of intercession."(1)

'Â'ishah (may Allâh be pleased with her) also reported that she had heard the Messenger of Allâh (peace be upon him) saying, **"'The people will be assembled on the Day of Resurrection barefoot, naked and uncircumcised.' I said, 'O Allâh's Messenger! Will the male and the female be together on that day and will they be looking at one another?' Allâh's Messenger (peace be upon him) said, 'O 'Â'ishah, the matter will be too serious for them to look at one another.'"** (2)

Ibn 'Umar (may Allâh be pleased with him) reported that he had heard the Messenger of Allâh (peace be upon him) commenting on Allâh's saying,

﴿ يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴾ [المطففين ٦]

(1) Recorded by Al-Bukhâry in *Kitâb Al-Anbiyâ* (Book on Prophets), hadîth no. 3340; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 194/327.

(2) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6527; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2859/56.

which means, **(The Day when (all) mankind will stand before the Lord of the *'Alamîn* (mankind, jinns and all that exists)?)** (Al-Mutaffifîn: 6)

He (the Prophet) said, **"The people will stand before the Lord of the Worlds, each one of them will stand submerged in perspiration half way up to his ears."**([1])

Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The people will perspire on Resurrection Day, and their perspiration will raise up to seventy cubits above the ground and it will reach up (they will be bridled with it) till it touches their ears."**([2])

Making Things Easy For The Insolvent

The Prophet (peace be upon him) said, **"And the one who paves the way for someone who is insolvent, Allâh will make things easy for him in the Hereafter."**

This indicates that hardships may happen in the Hereafter. Allâh described the Day of Resurrection as hard on the disbelievers. This means that it will be easy for the believers. Allâh says,

﴿ وكَانَ يَوْماً عَلَى الكَافِرِينَ عَسِيراً ﴾ [الفرقان ٢٦]

(1) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6531; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2862/60.

(2) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on *Ar-Riqâq*), hadîth no. 6532; also recorded by Muslim in *Kitâb Al-Jannah* (Book on Paradise), hadîth no. 2863/61.

which means, **(And it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allâh, Islamic Monotheism).)** (Al-Furqân: 26)

Making things easy for the insolvent may take one of two forms:

First: Granting him extra time in order to settle his debts, as Allâh says,

﴿ وَإِن كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ ﴾ [البقرة ٢٨٠]

which means, (And if the debtor is in hard times (has no money), then grant him time till it is easy for him to repay.) **(Al-Baqarah: 280)**

Second: Relieving him from repaying his debt if he can not pay it, or lending him a sum of money in order to overcome his insolvency. Both acts have great virtue.

On the authority of Abû Hurayrah (may Allâh be pleased with him) who reported that Allâh's Messenger (peace be upon him) said, **"There was a man who used to give loans to people and say to his agents, 'If you find that a debtor is insolvent, be lenient on him so that Allâh may forbear our faults.' When he met Allâh, He forgave him."**([1])

Hudhayfah (may Allâh be pleased with him) reported, **"A servant whom Allâh endowed with money would be brought to Him (for account). He (Allâh) would ask him, 'What did you do in the life of the world?' (He actually could not conceal anything from Allâh). He would say say, 'O my Lord, You endowed me with money. I used to enter into transactions with people. It was my nature to be lenient**

(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on *Sales*), hadîth no. 2078; also recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1562/31.

on the insolvent ones. I used to give respite (from payment) to those who were in straitened circumstances.' Allâh says, 'I have more right than you to do this. So (O angels) overlook (the sins of) my servant.'"(1)

Abû Masû'd Al-Badry (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"A man from those who lived before you would be called to account by Allâh on the Day of Judgment. No good would be found be found to his credit except that he was a rich man who used to command his servants to show leniency to those who were in straitened circumstances. Allâh, the Exalted and Majestic, said, 'I am more worthy of this attribute (of leniency), so (O angels) overlook (his faults).'"**(2)

Abû Qatâdah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"The one who would like for Allâh to save him from the calamities of Resurrection Day, should either give respite to a debtor or grant him remission (from loans) in straitened circumstances."**(3)

Abul-Yusr reported that the Prophet (peace be upon him) said, **"When a Muslim gives respite to one who is insolvent or grants him remission (from loans), Allâh will give him protection with His shade**

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on *Sales*), hadîth no. 2077; also recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1560/31.

(2) Recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1561/30

(3) Recorded by Muslim in *Kitâb Al- Musâqâh* (Book on Crop Sharing), hadîth no. 1563/32

on the Day when there will be no shade but that of Him (i.e. on the Day of Judgment)."[1]

Veiling The Faults Of A Muslim

The Prophet (peace be upon him) said, **"And the one who veils the faults of a Muslim, Allâh will veil his faults in the world, and in the Hereafter."**

There are many hadîths in this regard. People are divided into two categories:

The first category: People who are not notorious for committing sins. If they committed any such sins, it is not permissible to reveal them or talk about them, because this is considered as prohibited backbiting. Allâh says,

﴿ إِنَّ الَّذِينَ يُحِبُّونَ أَن تَشِيعَ الفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالآخِرَةِ ﴾ [النور ١٩]

which means, **(Verily, those who like that (the crime of) illegal sexual intercourse be propagated among those who believe, they will have a painful torment in this world and in the Hereafter.)** (An-Nûr: 19)

This verse refers to unjustly accusing the believer of grave sins that he did not commit. Some Pious Predecessors said to those in charge of administering justice and prohibiting evils, "Do your best to veil the faults of the sinners, because the appearance of their mistakes is a blemish on the Muslim nation. Veiling Muslims' faults is a required affair."

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[1] Recorded by Muslim in *Kitâb Az- Zuhd* (Book on Asceticism), hadîth no. on 3006/74

If such category of people repent and confess their sins, they are to be asked to veil themselves as the Prophet (peace be upon him) did with Mâi'z and Al-Ghâmidiah. Besides, the Prophet (peace be upon him) did not ask the person who said, **"I have committed a sin that deserves legal punishment. Carry it out."**

The second category: People who are notorious for committing sins and who declare it without paying the least attention to other people. Such people are damned as deviant. Accusing them is not prohibited. It is permissible to investigate them in order to implement legal punishments.

This is proved by the Prophet's (peace be upon him) saying, **"Go, Unais, to this woman. If she confessed (that she committed fornication), stone her to death."**([1])

It is not permissible to intercede for such category of people. Legal punishments should be implemented against them so that others like them will abstain from committing similar sins.

Fulfilling Muslims' Needs

The Prophet (peace be upon him) said, **"Allâh ṣupports His servant as long as the servant backs his brother."**

The virtue of fulfilling Muslims' needs has been explained in details in hadîths 25 and 26 of this book.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Wikâlah* (Book on Proxy), hadîth nos. 2314 and 2315); also recorded by Muslim in *Kitâb Al-Hudûd* (Book on Legal Judgments), hadîth nos 1697 and 1698.

The Pious Predecessors And Fulfilling Muslims' Needs

Abû Bakr As-Siddîq (may Allâh be pleased with him) used to milk the sheep of some people. When he became a caliph, a girl said, "From now on, he will not do it." Abû Bakr said, "I will too. I hope that the caliphate will not make me abandon the acts I used to perform."

Abû Bakr used to do so because Arab women did not milk sheep themselves, and Arab men condemned the act when done by a woman.

'Umar bin Al-Khattâb used to fetch water for widow women at night. Once Talhah saw him enter the house of a woman at night. When Talhah went there during the day, he found that she was an old crippled woman. Talhah asked her, "What does this man (meaning 'Umar) do here?" The woman replied, "A long time ago, he used to serve me and bring me what I need." Talhah said to himself, "May your mother lose you, Talhah! Do you want to discover a sin for 'Umar?"(1)

Abû Wâ'il used to visit by the old women and buy what they needed.

Mujâhid said, "I accompanied Ibn 'Umar while travelling in order to serve him, but he used to serve me."(2)

The Path of Knowledge

The Prophet (peace be upon him) said, **"If someone treads a path in search of knowledge, Allâh will make the path leading to Paradise easy for him."**

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(1) Recorded by Abû Nu'aym in his *Hilyat Al-Awliyâ*, vol. 1, page 48.
(2) Recorded by Abû Nu'aym in his *Hilyat Al-Awliyâ* vol. 3, pp. 285-286.

This may refer to actually treading the path while walking to classes held by scholars. It may also refer to taking the necessary steps for obtaining knowledge, such as memorizing, studying, writing and understanding.

The saying of the Prophet (peace be upon him) that reads,"Allâh will make easy for him the path leading to Paradise" means that Allâh will make the path of knowledge easy for such a person and hence knowledge will lead to Paradise. This is similar to Allâh's saying,

﴿ وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴾ [القمر ١٧]

which means, **(And We have indeed made the Qur'ân easy to understand and remember, then is there any that will remember (or receive admonition)?)** (Al-Qamar: 17)

A scholar said, "A student will be helped by Allâh when seeking knowledge." This part of the hadîth may mean that once a student knowledge for the sake of Allâh, benefits from it and works according to it, it will be a reason for guiding him and, hence, allowing him into Paradise. Allâh may reward such a student by making it easy for him to assimilate other branches of knowledge that lead to Paradise. It has been said that when a person acts according to what he knows, Allâh will grant him unknown knowledge. It has also been said that the reward of a good deed is the guidance to perform another good deed.

This is proved by Allâh's saying,

﴿ وَيَزِيدُ اللَّهُ الَّذِينَ اهْتَدَوْا هُدًى ﴾ [مريم ٧٦]

which means, **(And Allâh increases in guidance those who walk aright [true believers in the Oneness of Allâh who fear Allâh much (abstain**

from all kinds of sins and evil deeds which He has forbidden), and love Allâh much (perform all kinds of good deeds which He has ordained)].) (Maryam: 76)

Allâh also says,

﴿ وَالَّذِينَ اهْتَدَوْا زَادَهُمْ هُدًى وَآتَاهُمْ تَقْوَاهُمْ ﴾ [محمد ١٧]

which means, **(While as for those who accept guidance, He increases their guidance.)** (Muhammad: 17)

This may include making the path to Paradise easy as well as the horrible occurrences that happen such as the Day of Resurrection. Knowledge guides its students to Allâh. When a person treads the path of knowledge, he will reach Allâh and will be let into Paradise. There is no way to reach Allâh and attain His Pleasure except through the useful knowledge which Allâh revealed in His Holy Books and enjoined His Messengers to convey. Useful knowledge is a guide amidst the darkness of oppression and ignorance. For this reason, Allâh called His Holy Book a light that guides people in the darkness of this life. Allâh says,

﴿ قَدْ جَاءَكُم مِّنَ اللَّهِ نُورٌ وَكِتَابٌ مُّبِينٌ (١٥) يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُّسْتَقِيمٍ (١٦) ﴾ [المائدة ١٥-١٦]

which means, **(Indeed, there has come to you from Allâh a light (Prophet Muhammad, peace be upon him) and a plain Book (this Qur'ân). Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to a Straight Way [Islamic Monotheism])** (Al-Mâ'idah: 15, 16)

As long as knowledge exists, people will be guided. The existence of knowledge is dependent upon the presence of scholars. Once all scholars are dead, people will be misguided.

'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with both of them) reported that Allâh's Messenger (peace be upon him) said, **"Verily, Allâh does not take knowledge away by force, but He takes knowledge away by taking away the lives of the scholars, until none survives. Then the people will choose the ignorant to be their leaders. If they are asked about religious verdicts, they will issue them without knowledge. The result is that they will go astray and lead others astray."**(1)

Once the Prophet (peace be upon him) mentioned taking away knowledge and someone said to him, **"How can that knowledge be taken away, while we recite the Holy Qur'ân and our women and children do the same?" The Prophet (peace be upon him) said, "The Jews and the Christians have the Torah and the Gospel. What have they done with them?"**

When 'Ubâdah bin As-Sâmit was asked about this hadîth, he said, "If you will, I shall tell you about the first portion of knowledge to be taken away: it is humbleness." 'Ubâdah said this because knowledge is divided into:

(1) Recorded by Al-Bukhâry in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 100; also recorded by Muslim in *Kitâb Al-'Ilm* (Book on Knowledge), hadîth no. 2673/13.

First: Knowledge that affects a believer's heart, which is the knowledge of Allâh's Names, Attributes and His Acts that lead to fearing, honoring, glorifying, loving and invoking Him and putting one's trust in Him.

Ibn Masû'd said, "Some people will recite the Holy Qur'ân but it will not benefit them. Yet, if it affects the heart, it will increase their faith."

Al-Hasan said, Knowledge is divided into two categories:

First: Knowledge from the mouth which will be proof against the son of Adam, as the Prophet (peace be upon him) said, **"The Holy Qur'ân is proof for you or against you."**([1])

Second: Knowledge in the heart which will benefit the believer.

Second: Knowledge on the mouth which will be proof against the son of Adam. The first portion of knowledge to be taken away is the useful knowledge which cures a believer's heart. Once taken away, its scholars die and nothing will remain except the Holy Qur'ân in its printed form. No one will know its meanings, rulings or teachings. In the last days, the Holy Qur'ân itself will be obliterated and nothing of it will remain either in the hearts of the believers or in its printed form. The Prophet (peace be upon him) said, **"The Hour will only come on the most evil of people."**([2])

(1) Part of hadîth no. 23 of this book

(2) Recorded by Muslim in *Kitâb Al-Fitan* (Book on Seditions), hadîth no. 2949/131.

The Prophet (peace be upon him) also said, **"The Hour will not come until there is no one on earth who says: Allâh, Allâh."**([1])

Recitation Of The Holy Qur'ân And Assembly For Remembering Allâh

The Prophet (peace be upon him) said, **"For those people who assemble in one of Allâh's houses (mosques) and recite the Book on Allâh and teach it to each others there will descend upon them tranquillity and mercy will cover them and angels will flock around them and Allâh will mention them in the presence of those near Him."**

This indicates that it is desirable to sit in mosques in order to recite and learn the Holy Qur'ân. There is unanimous agreement among scholars that it is desirable to teach and learn the Holy Qur'ân. In Sahîh Al-Bukhâry, 'Uthmân reported that the Prophet (peace be upon him) said, **"The best of you are those who learn and teach the Holy Qur'ân."**

Abû 'Abdur-Rahmân As-Sulamy said, **"For this reason, I sit in the mosque. He started to teach people the Holy Qur'ân starting from the era of 'Uthmân bin 'Affân till the emirate of Al-Hajjâj bin Yûsuf."**([2])

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 148/234.

(2) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no. 5027.

Sometimes, the Prophet (peace be upon him) enjoined the Companions to recite the Holy Qur'ân so that he could listen to it. Ibn Masû'd used to recite the Holy Qur'ân during the attendance of the Prophet (peace be upon him), who said, **"I would like to hear it from others."**[1]

'Umar bin Al-Khattâb used to enjoin Abû Mûsâ or 'Uqbah bin 'Âmir to recite the Holy Qur'ân while 'Umar and his friends listened. Ibn 'Abbâs was asked, "Which deed is the best?" He said, "Remembrance of Allâh, when people assemble in one of Allâh's houses and recite the Book on Allâh and teach it to each other, the angels will flock around them and they will be the guests of Allâh as long as they are remembering Him."

The proof of the desirability of sitting for learning the Holy Qur'ân is the hadîths that recommend meeting for the remembrance of Allâh. The Holy Qur'ân is the best formula for the remembrance of Allâh.

Abû Hurayrah (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"Allâh has moving groups of angels who go about in the bazaars or on the roads seeking those who remember Allâh. When they find people doing so, they call one another and say, 'Come see what you are looking for,' and they surround them with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of remembrance is adjourned) they ascend towards**

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(1) Recorded by Al-Bukhâry in *Kitâb At*-Tafsîr (Book on Interpretation), hadîth no. 4582; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no. 800.

Heaven. Allâh, the Exalted and Glorious, asks them (although He is best informed about everything), 'What are My servants saying?' They say, 'They are glorifying Thee, uttering Thy Greatness, and confessing Thy Oneness, and celebrating Thy praise; and they beg Thee.' He says, 'What do they beg of Me?' They say, 'They beg of Thee the Paradise of Thine.' Allâh says, 'Have they seen My Paradise?' They say, 'No, Our Lord.' He says, 'How would they act if they were to see My Paradise?' They reply, 'If they saw it, they would be eager for it.' They (the angels), 'They seek Thine protection.' He (the Lord) says, 'Against what do they seek protection of Mine?' They (the angels) say, 'Our Lord, from the fire of Hell.' He (the Lord) says, 'Have they seen the Fire of Hell?' They say, 'No!' He says, 'Had they seen it, they would have been more earnest in flying from it and fearing it.' The angels say, "They beg of Thee forgiveness.' He says, 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask and grant them protection from what they seek protection.' One of the angels says, 'Our Lord, there is one amongst them, such and such servant, who does not belong to the assembly of those who are participating in the remembrance of Allâh. He came in connection with his own work.' Allâh says, 'I also grant him pardon, for whoever sits with them would be in no way unfortunate.'"([1])

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da 'awât* (Book on Supplications), hadîth no. 6408; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2689/25

In *Sahîh Muslim*, Muâ'wiyah reported tha. Allâh's Messenger (peace be upon him) went out to the circle of his Companions and said, **"What makes you sit here?" They said, "We are sitting here in order to remember Allâh and to praise Him for He guided us to the path of Islam and He conferred favors upon us." Thereupon he swore by Allâh and asked if that only was the purpose of their sitting there. They said, "By Allâh, we are only sitting here for that very purpose;" whereupon he (the Messenger) said, "I am not asking you to take an oath because of any allegation against you but because Gabriel came to me and informed me that Allâh, the Exalted and Glorious, was talking to the angels about your magnificence."**[1]

The Reward For Those Who Sit In The Mosque

The Prophet (peace be upon him) said that the reward for those who sit in the mosque for learning or teaching the Holy Qur'ân is four things; and that the first of which is that there will descend upon them tranquility.

Al-Barâ' bin 'Âzib (may Allâh be pleased with him) narrated, **"A person was reciting Sûrat Al-Kahf and there was a horse tied with two ropes at his side; a cloud drew over him, and as it came nearer and nearer, his horse began to take fright from it. He went to the Prophet (peace be upon him) in the morning and mentioned this, and**

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[1] Recorded by Imam Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2701/40

he (the Holy Prophet) said, 'That was tranquillity which came down on the recitation of the Qur'ân.'"[1]

Abû Sa'îd Al-Khudry told of Usayd bin Hudayr saying **that one night he was reciting the Qur'ân in his enclosure, when his horse began to jump about. He again recited and (the horse) again jumped. He again recited and it jumped as before. Usayd said, "I was afraid lest it should trample (his son) Yahya. I stood near it (the horse) and saw something like a canopy over my head with what seemed to be lamps in it, rising up in the sky till it disappeared. I went to the Messenger of Allâh (peace be upon him) on the next day and said, 'Messenger of Allâh, I recited the Qur'ân during the night in my enclosure and my horse began to jump.' Upon this the Messenger of Allâh (peace be upon him) said, 'You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, 'I recited.' It jumped (as before). Upon this the Messenger of Allâh (peace be upon him) again said, 'You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, 'I recited and it again jumped (as before).' The Messenger of Allâh (peace be upon him) again said, You should have kept on reciting, Ibn Hudayr.' He (Ibn Hudayr) said, '(Messenger of Allâh) I finished (the recitation) for Yahya was near (the horse) and I was afraid lest it should trample him. I saw something like a canopy with what seemed to be lamps in it rising up in the sky till it disappeared.' Upon this the Messenger of Allâh (peace be upon him) said, 'Those were the angels who listened to you; and if you had**

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(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no. 5011; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no. 795

continued reciting, the people would have seen them in the morning and they would not have concealed themselves from them.'"[1]

The second reward is overwhelming mercy. Allâh says,

﴿ إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [الأعراف ٥٦]

which means, **(Surely, Allâh's Mercy is (ever) near unto the good-doers.)** (Al-A'râf: 56)

The third reward is that angels flock around them. The Prophet (peace be upon him) said, **"Allâh has moving groups of angels who go about in the bazaars or on the roads seeking those who remember Allâh. When they find people doing so, they call one another and say, 'Come see what you are looking for,' and they surround them with their wings till the space between them and the sky of the world is fully covered, and when they disperse (after the assembly of remembrance is adjourned) they ascend towards Heaven. Allâh, the Exalted and Glorious, asks them (although He is best informed about everything), 'What are My servants saying?' They say, 'They are glorifying Thee, uttering Thy Greatness, and confessing Thy Oneness, and celebrating Thy praise; and they beg Thee.' He says, 'What do they beg of Me?' They say, 'They beg of Thee the Paradise of Thine.' Allâh says, 'Have they seen My Paradise?' They say, 'No, Our Lord.' He says, 'How would they act if they were to see My Paradise?' They reply, 'If they saw it, they would be eager for it.' They (the angels), 'They seek Thine protection.' He (the Lord) says,**

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(1) Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on Virtues of the *Qur'ân*), hadîth no.5018; also recorded by Muslim in *Kitâb Salât Al-Mûsâfirîn* (Book on The Travelers' Prayer), hadîth no.796/242

'Against what do they seek protection of Mine?' They (the angels) say, 'Our Lord, from the fire of Hell.' He (the Lord) says, 'Have they seen the Fire of Hell?' They say, 'No!' He says, 'Had they seen it, they would have been more earnest in flying from it and fearing it.' The angels say, ''They beg of Thee forgiveness.' He says, 'I call you to witness that I hereby grant pardon to them and confer upon them what they ask and grant them protection from what they seek protection.' One of the angels says, 'Our Lord, there is one amongst them, such and such servant, who does not belong to the assembly of those who are participating in the remembrance of Allâh. He came in connection with his own work.' Allâh says, 'I also grant him pardon, for whoever sits with them would be in no way unfortunate.'" [1]

The fourth reward is that Allâh will mention them in the presence of those near Him. Abû Hurayrah reported Allâh's Messenger (peace be upon him) as saying that Allâh, the Exalted and Glorious, thus stated, **"I am near to the thought of My servant when he thinks about Me, and I am with him when he remembers Me. And if he remembers Me in his heart, I also remember him in My Heart, and if he remembers Me in assembly I remember him in assembly, better than his (remembrance)."** [2]

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da 'awât* (Book on Supplications), hadîth no. 6408; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2689/25.

(2) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Monotheism), hadîth no. 7405; recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2675/2

These four rewards are given to the people who assemble in order to remember Allâh, as Abû Hurayrah and Abû Sa'îd reported that the Prophet (peace be upon him) said, **"People who remember Allâh will have four rewards: there will descend upon them tranquillity, and mercy will cover them and the angels will flock around them and Allâh will mention them in the presence of those near Him."**(1)

Allâh says,

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ ﴾ [البقرة ١٥٢]

which means, (Therefore remember Me (by praying, glorifying, etc.). I will remember you.) **(Al-Baqarah: 152)**

Allâh's remembrance of His worshipper refers to Allâh's praise and glorification of him. Ar-Rabî' bin Anas said, "Allâh will remember whoever remembers Him, increases His favors to whoever thanks Him and tortures whoever disbelieves in him."

Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً (٤٢) هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَمَلائِكَتُهُ لِيُخْرِجَكُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ﴾ [الأحزاب ٤١-٤٣]

which means, **(O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (Fajr) and 'Asr prayers]. He it is Who sends Salât (His blessings) on you, and His angels too (ask Allâh to bless and forgive you), that He may bring you out from darkness (of disbelief**

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(1) Recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Remembrance of Allâh), hadîth no. 2700/39

and polytheism) into light (of Belief and Islamic Monotheism).) (Al-Ahzâb: 41, 43)

Abû Al-'Âliyah said, "Allâh's sending of Salât on His worshipper means that He praises him among the angels."(1)

Reward Depends On Deeds Not High Descent

The Prophet (peace be upon him) said, **"If one lags behind in doing good deeds, his high descent will not make him go ahead."** This means that deeds are the gate for attaining reward in the Hereafter, as Allâh says,

﴿ وَلِكُلٍّ دَرَجَاتٌ مِّمَّا عَمِلُوا ﴾ [الأنعام ١٣٢]

which means, **(For all there will be degrees (or ranks) according to what they did.)** (Al-An'âm: 132)

If a person did not perform good deeds, he would not attain high ranks in Paradise because reward depends on deeds, not high descent, as Allâh says,

﴿ فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنسَابَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴾ [المؤمنون ١٠١]

which means, **(Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.)** (Al-Mu'minûn: 101)

Allâh enjoined His worshippers to hasten to attain His forgiveness and mercy by performing good deeds, as Allâh says what means,

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(1) Recorded by Al-Bukhâry, hadîth no. 8/532

﴿ وَسَارِعُوا إِلَى مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ (١٣٣) الَّذِينَ يُنفِقُونَ فِي السَّرَّاءِ وَالضَّرَّاءِ وَالْكَاظِمِينَ الْغَيْظَ وَالْعَافِينَ عَنِ النَّاسِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ (١٣٤) ﴾ [آل عمران ١٣٣-١٣٤]

which means, **(And march forth in the way (which leads to) forgiveness from your Lord, and for Paradise as wide as are the heavens and the earth, prepared for Al-Muttaqûn (the Pious). Those who spend [in Allâh's Cause - deeds of charity, alms, etc.] in prosperity and in adversity, who repress anger, and who pardon men; verily, Allâh loves Al-Muhsinûn (the good doers.))** (Âl-'Imrân; 3:133-134)

Allâh also says,

﴿ إِنَّ الَّذِينَ هُم مِّنْ خَشْيَةِ رَبِّهِم مُّشْفِقُونَ ☼ وَالَّذِينَ هُم بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ ☼ وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ☼ وَالَّذِينَ يُؤْتُونَ مَا آتَوا وَّقُلُوبُهُمْ وَجِلَةٌ أَنَّهُمْ إِلَى رَبِّهِمْ رَاجِعُونَ ☼ أُولَئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ لَهَا سَابِقُونَ☼﴾ [المؤمنون ٥٧-٦١]

which means, **(Verily! Those who live in awe for fear of their Lord; and those who believe in the Ayât (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, and those who join not anyone (in worship) as partners with their Lord; and those who give that (their charity which they give and also do other good deeds) with their hearts full of fear (whether their alms and charities, etc., have been accepted or not, because they are sure to return to their Lord (for reckoning. It is these who race for the good deeds, and they are foremost in them (e.g. offering the compulsory Salât (prayers) in their (early) stated, fixed times and so on))** (Al-Mu'minûn: 57, 61)

Abû Hurayrah reported, "When Allâh revealed the verse:

﴿ وَأَنذِرْ عَشِيرَتَكَ الأَقْرَبِينَ ﴾ [الشعراء ٢١٤]

which means, **(And warn your tribe (O Muhammad, peace be upon him) of near kindred.)** (Ash-Shu'arâ': 214) Allâh's Messenger got up and said, **'O people of Quraish! Buy (i.e. save) yourselves (from Hellfire) as I cannot save you from Allâh's Punishment. O Banu 'Abdul-Muttalib! I cannot save you from Allâh's Punishment.'"**

In a narration recorded by Al-Bukhâry, he said, **"O Banû 'Abd Manâf! I cannot save you from Allâh's Punishment. O Safiya, the Aunt of Allâh's Massenger! I cannot save you from Allâh's Punishment; O Fâtimah bint Muhammad! Ask me for anything from my wealth, but I cannot save you from Allâh's Punishment."**[1]

'Amr bin Al-'Âs reported that the Prophet (peace be upon him) said, **"The family of so and so are not my supporters. My supporters are Allâh and the righteous believers."**

This means that the supporters of the Prophet (peace be upon him) were not his relatives, but those who performed good deeds. The person who had the most perfect faith and the best deeds was the real supporter of the Prophet (peace be upon him), whether he was his relative or not.

A poet said,

"I swear that man is never judged, except by his religion.

Do not abandon piety depending on your descent.

Islam lifted the Persian Salmân and polytheism degraded the relative Abû Lahab."

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[1] Recorded by Al-Bukhâry in *Kitâb At*-Tafsîr (Book on Interpretation), hadîth no. 4771; also recorded by Muslim in *Kitâb Salât Al-Imân* (Book on Faith), hadîth no. 206/351.

HADÎTH THIRTY-SEVEN



HADÎTH THIRTY-SEVEN

Ibn 'Abbâs (may Allâh be pleased with them) narrated that the Messenger of Allâh (peace be upon him), reported about his Lord (Glorified and Exalted be He) that He said,

"Verily, Allâh recorded the good deeds and evil deeds. Then he clarified how [that recording should occur] whoever decided to do a good deed but he did not do it, Allâh recorded it with Him as a complete good deed. And if he decided to do it and actually did it, Allâh recorded it with Him as ten good deeds up to seven hundred times up to many times over. If he decided to do an evil deed but he did not do it, Allâh records it with Him as one complete good deed. If he decided to do it and he actually did it, Allâh records it as one evil deed."(1) (Recorded by Al-Bukhâry and Muslim).

Commentary On The Hadîth

This Hadîth comprises four matters, the recording of good and evil deeds, and the intention to do good and evil deeds.

1. The Doubling of Good Deeds

Performing one good deed is rewarded from ten to seven hundred times that deed or more. Every good deed is recorded ten times over, as is indicated by what Allâh the Almighty says,

﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا﴾ [الأنعام ١٦٠]

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Raqâ'iq* (Book on Softening of the Hearts), hadîth no. 6491; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 131/207

which means, **(Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allâh and His Messenger) shall have ten times like thereof).** (Al-An'âm; 6:160)

As for the manifold increase over the ten good deeds, it shall be granted to whosoever Allâh wishes, as is shown in the Words of Allâh the Almighty:

﴿ مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِّائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [البقرة ٢٦١]

which means, **(The likeness of those who spend their wealth in the way of Allâh, is as the grain (of corn); it grows seven ears, and each ear has a hundred grains. Allâh gives manifold increase to whom He wills. And Allâh is All Sufficient for His creatures' needs, All-Knowing."** (Al-Baqarah; 2:261)

In *Sahih Muslim*, on the authority of Abû Mas'ûd, he said that a man came with a bridled she-camel. The man said, "O Messenger of Allâh, this is to be [given] for the sake of Allâh. The Prophet (peace be upon him) said, **"On the Day of Resurrection there shall be seven hundred camels for you [in recompense for it]."**([1]) What is mentioned in the hadîth narrated by Abû Hurayrah, that Allâh the Almighty said, **"...except fasting, for it is for Me, and I compensate for it,"** is evidence that the amount of good deeds recorded for fasting is not known except by Allâh and this is because fasting is the best kind of patience. Allâh says,

﴿ إِنَّمَا يُوَفَّى الصَّابِرُونَ أَجْرَهُم بِغَيْرِ حِسَابٍ ﴾ [الزمر ١٠]

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(1) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), hadîth no. 132/1892

which means, **(Only those who are patient shall receive their reward in full without reckoning.)** (Az-Zumar; 39:10)

The increase in reward for a deed may be more than ten times that deed according to the goodness of the person's Islam, the perfection of his sincerity, the merit of the good deed itself; and according to the necessity of that action.

2. Evil Deeds are Rewarded with the Like Thereof

Evil deeds are rewarded with the like thereof, without any increase, just as Allâh the Almighty says:

﴿مَن جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَن جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ﴾ [الأنعام ١٦٠]

which means, **(And whosoever brings an evil deed [polytheism, disbelief, hypocrisy or deeds of disobedience to Allâh and His Messenger] shall have only recompense of the like thereof and they will not be wronged.)** (Al-An'âm, 6:160)

Allâh's words that He would, **"Record it as one evil deed,"** indicate that the evil deed would not be recorded as more than one deed. However, sometimes the gravity of an evil deed is increased according to the time or place. Allâh the Almighty says,

﴿إِنَّ عِدَّةَ الشُّهُورِ عِندَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرُمٌ ذَلِكَ الدِّينُ الْقَيِّمُ فَلَا تَظْلِمُوا فِيهِنَّ أَنفُسَكُمْ﴾ [سورة التوبة ٣٦]

which means, **(Verily, the number of months with Allâh is twelve months [in a year], so it was ordained by Allâh on the Day when He created the heavens and the earth; of them four are Sacred (i.e. the**

first, the seventh, the eleventh and the twelfth months of the Islamic calendar). That is the right religion, so wrong not yourselves therein.) (At-Tawbah; 9:36)

'Aly bin Abî Tâlib explained this verse on the authority of Ibn 'Abâs to mean, "**So wrong not yourselves**" in all months. Then, Allâh specified four months and made them sacred and honored them. He made committing sins a greater evil deed during these months, just as doing good deeds during that time is of greater righteousness and the reward for such is greater."

A group of the Companions of the Prophet (peace be upon him) including Ibn 'Abâs and 'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with them) were wary of living in the Holy Sanctuary for fear of committing evil deeds and they used to say that committing sins there is worse than in any other place. Thus, evil deeds may be multiplied according to the integrity of the one who committed it, his knowledge of Allâh and the closeness of his relationship with Him. This is because disobeying the Sultan in his land is a greater crime than disobeying him farther away. Allâh specifically warned His slaves that if they disobey Him, the payment would be multiplied, even though he has already safeguarded them from committing such sins so as to demonstrate His Bounty over them. Allâh says,

﴿ وَلَوْلا أَن ثَبَّتْنَاكَ لَقَدْ كِدتَّ تَرْكَنُ إِلَيْهِمْ شَيْئًا قَلِيلاً (٧٤) إِذًا لَّأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ﴾ [سورة الإسراء ٧٤-٧٥]

which means, **(And had We not made you stand firm, you would nearly have inclined to them a little. In that case We would have made you taste a double portion [of punishment] in life and a double portion [of punishment] after death.)** (Al-Isrâ', 17:74-75)

He also says:

﴿ يَا نِسَاءَ النَّبِيِّ مَن يَأْتِ مِنكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُضَاعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ وَكَانَ ذَٰلِكَ عَلَى اللَّهِ يَسِيراً (٣٠) وَمَن يَقْنُتْ مِنكُنَّ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحاً نُّؤْتِهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقاً كَرِيماً (٣١) ﴾ [سورة الأحزاب ٣٠-٣١]

which means, **(O wives of the Prophet! Whoever of you commits open illegal sexual intercourse, the torment for her will be doubled, and that is ever easy for Allâh. And whosoever of you is obedient to Allâh and His Messenger (peace be upon him) and does righteous good deeds, We shall give her, her reward twice over, and We have prepared for her a noble provision [Paradise])** (Al-Ahzâb;30-31)

3. The Intention to Perform Good Deeds

The intention to perform good deeds is recorded as a complete good deed even if it is not done. Thus if someone intends to pray, fast, perform pilgrimage, minor pilgrimage, or Jihâd, but was prevented by some obstacle, Allâh will reward him for what he intended to do. Whenever one's action is accompanied by words or effort [to achieve that action], recompense is certain [even if he did not achieve what he intended]. Thus, the one who intended to do good is grouped with the one who actually performed the deed, as was mentioned in the long hadîth, "**So they are equal in compensation.**"([1])

4. The Intention to do Evil Deeds

The intention to commit evil deeds without taking any action towards doing so is recorded as a good deed if one abstained from committing the deed out of fear of Allâh. However, if a person intended

(1) Recorded by At-Tirmidhy no. 2325; also recorded by Ibn Mâjah no. 4228 and Ahmad 4/230, 231

to do an evil deed, but abstained fearing others or out of fear of being seen, it is said that he will be punished for this evil deed because of his intention to do it. This is because hypocrisy and placing the fear of others before the fear of Allâh is prohibited. Thus if abstention from committing an evil deed is due to fear of others or hypocrisy, he would be punished for abstaining [for these reasons].

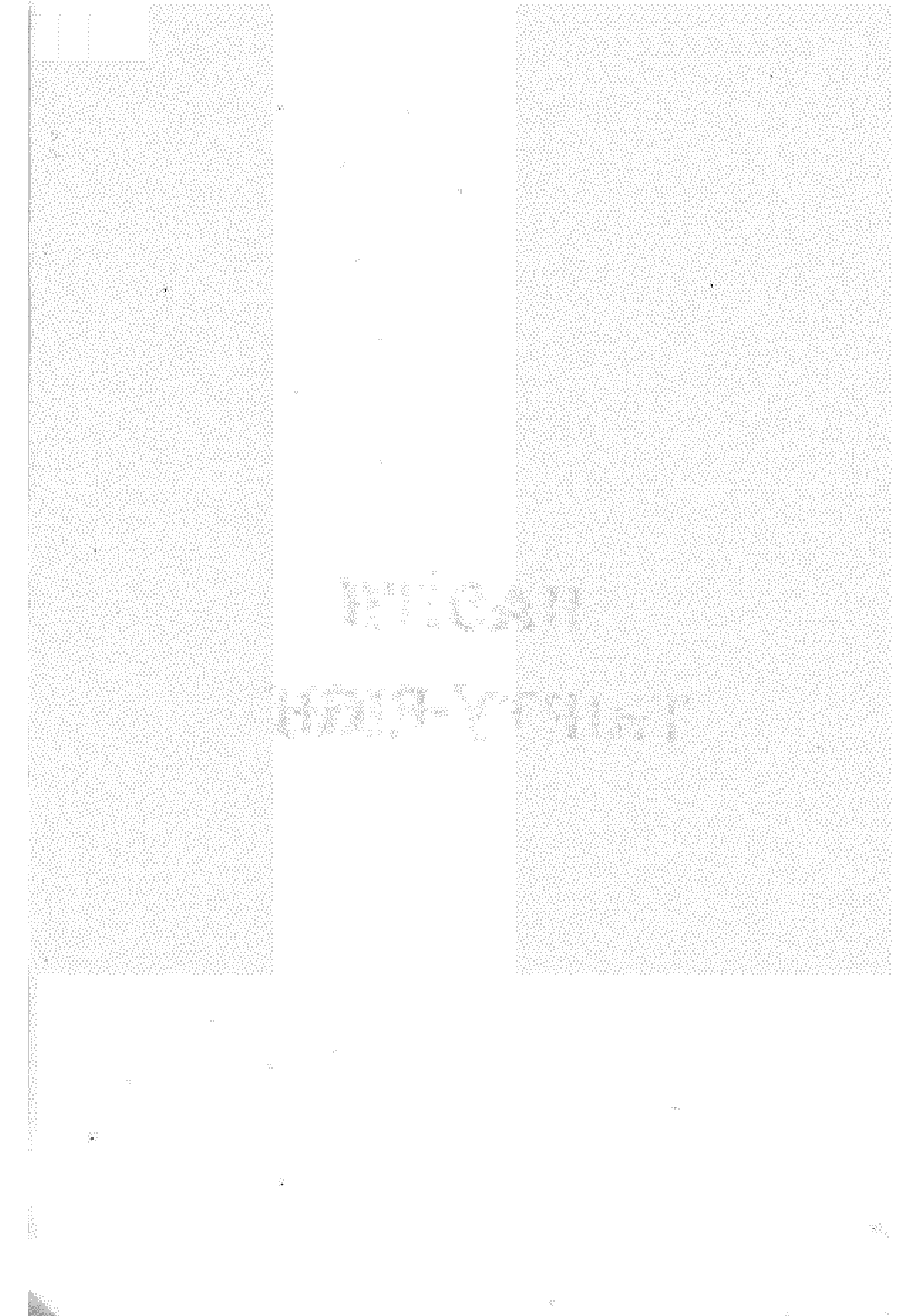
Al-Fudayl bin 'Iyâd said, "People used to say that foregoing the performance of a deed for the sake of others is hypocrisy, and performing a deed for their sake is Shirk (polytheism)." However, a number of scholars have said that if a man intended to do an evil deed and tried his best, but was prevented from doing so by destiny, he would be punished, just as the Prophet (peace be upon him) said, **"Allâh has forgiven my followers the evil thoughts that occur in their minds, as long as such thoughts were not put into action or uttered. And he who strives to commit an evil deed, then was not able to execute it will be dealt with [as if he committed] it."**(1)

The Prophet (peace be upon him) also said, **"When two Muslims meet each other [to fight] with their swords, both the murderer as well as the murdered will go to Hell-fire."** I said, "O Allâh's Messenger! That is for the murderer, but what about the murdered one?" Allâh's Messenger replied, **"He surely had the intention to kill his companion."**(2)

(1) Recorded by Al-Bukhâry in *Kitâb At-Talâq* (Book on Divorce) no. 5269; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith) 127/201, 202

(2) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith) no. 31; also recorded by Muslim in *Kitâb Al-Fitan* (Book on Seditions) 2888/14

HADÎTH THIRTY-EIGHT



HADÎTH THIRTY-EIGHT

Abû Hurayrah said that the Messenger of Allâh (peace be upon him) said,

"Allâh, the Almighty said, 'Whoever has mutual animosity with a friend (*wali*) of Mine, I declare war upon him. My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works so that I would love him. And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks. Were he to ask of Me, I would surely give him; and were he to ask Me for refuge, I would surely grant it to him.'"(1)

The Position Of This Hadîth

This hadîth is the noblest hadîth mentioning the friends *(awliyâ')* of Allâh.

Commentary on the Hadîth

"Whoever has mutual animosity with a friend (wali) of Mine, I declare war upon him."

By these words, it is as if Allâh were saying, "I have waged war against whomever has waged war against Me by showing animosity to my friends." Thus, it is obligatory to show loyalty, friendship, support and affection to them and at the same time, it is prohibited to show

(1) Recorded by Al-Bukhâry in *Kitâb Ar-Raqâ'iq* (Book on Heart Softeners), hadîth no. 6502

animosity towards them. Similarly, one should show animosity towards the enemies of Allâh and deny them loyalty, friendship, support or affection. Allâh, the Almighty said,

> ***Take not My enemies and your enemies as friends." (Al-Mumtahinah; 60:1)***

He, the Almighty also said,

﴿ إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ (٥٥) وَمَن يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ (٥٦) ﴾ [سورة المائدة ٥٥-٥٦]

which means, **(Very your Wali (Protector or Helper) is none other than Allâh, His Messenger and the believers, - those who perform) and give zakâh and the prayer and bow down or submit themselves with obedience to Allâh in prayer. And whosoever takes Allâh, His Messenger and those who have believed, as Protectors, then the party of Allâh will be the victorious.)** (Al-Mâ'idah; 5:55-56)

Allâh described His beloved ones as

﴿ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ ﴾ [سورة المائدة ٥٤]

Which means, **(those who love Him; humble towards the believers, and stern towards the disbelievers.)** (Al-Mâ'idah; 5:54)

It should be known that all types of evil deeds are types of war against Allâh; the worse the deed the more severe the war against Allâh. Thus Allâh labeled those who take interest from loans, and highway robbers as fighters against Allâh and His Messenger, due to the severity of their wrong doings towards the servants of Allâh, as well as their mischief on the earth. If animosity is shown towards the friends of Allâh,

Allâh has promised to support, assist, and love them. Thus, if anyone shows animosity towards Allâh's *awliyâ'*, it is as if he has shown animosity towards Allâh Himself.

Degrees of Allâh's *Awliyâ'*

"My servant does not draw near to Me with anything more beloved to Me than the religious duties that I have imposed upon him; and My servant continues to draw near to Me with supererogatory works so that I love him."

After Allâh mentioned that showing animosity to the friends of Allâh is a declaration of war against Him, He goes on to describe the characteristics of His *awliyâ'* towards whom animosity is prohibited and whose support is obliged. Allâh described the things that draw a person nearer Allâh. Since friendship *(muwâlah)* is based upon being near Allâh, just as animosity is based upon being far from Allâh, the friends of Allâh are those who draw near to Him by acts of devotion. Similarly, His enemies are those who have been distanced from Allâh due to their [evil] deeds.

Allâh's close friends are of two kinds: First, those who draw near Allâh by performance of religious duties, which includes both performance of religious obligations as well as abstaining from prohibited actions, because both of these are included under the religious duties due Allâh. This is the degree of the *Muqtasidin* (people on the right course) of those on the Right Hand.

Among the greatest duties of the body by which man draws near Allâh is prayer, as Allâh says,

﴿ ... وَاسْجُدْ وَاقْتَرِبْ ﴾ [سورة العلق ١٩]

which means, **(Fall prostrate and draw near to Allâh.)** (Al-'Alaq; 96:19)

The Prophet (peace be upon him) also said regarding prayer, **"The closest a servant is to his Lord is when he is prostrating."**([1])

Among the religious duties which draw the servant nearer Allâh is the guardian's justice towards those over whom he is responsible whether his responsibility is general such as a ruler, or specific such as a husband towards his wife and children. The Prophet (peace be upon him) said, **"All of you are guardians and responsible for your wards and the things under your care."**([2])

Similarly, it was narrated on the authority of 'Abdullâh bin 'Amr, that the Prophet (peace be upon him) said, **"Those who are just will appear on the Day of Judgment on pulpits of light on the right hand side of the Rahmân (The Most Merciful) and both of His hands are right."**([3]) This degree shall be granted to those who are just in their judgments and within their families and with those over whom they have authority.

The Second Degree of Allâh's *Awliyâ'*

This degree is for those who draw near Allâh by doing supererogatory works after their religious duties. They try to do their best to perform good deeds, and refrain from even the slightest actions which

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([1]) Recorded by Muslim in *Kitâb Al-Salâh* (Book on Prayer) 482/215

([2]) Recorded by Al-Bukhâry in *Kitâb Al-Jumu'ah* (Book on the Friday Prayer) no. 893; also recorded by Muslim in *Kitâb Al-Imara* (Book on Emirate) 1829/20

([3]) Recorded by Muslim in *Kitâb Al-Imârah* (Book on Rulership), hadîth no. 18/1827

are disliked by Allâh. This is the same as the meaning of the words, **"My servant continues to draw near to Me with supererogatory works such that I love him"**. The one whom Allâh loves is he who has been granted love and obedience for Him, as well as being occupied in His remembrance and serving Him. For this reason, he is awarded a place nearer and closer to Allâh; as Allâh has says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِي اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴾ [سورة المائدة ٥٤]

which means, **(O you who believe! Whoever from among you turns back from his religion [Islam], Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fearing the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knowing.)** (Al-Mâ'idah; 5:54)

This verse indicates that Allâh will replace those who draw away from Allâh's love, turn away from being near Him and do not take heed, with those who are more deserving of these great gifts. Anyone who turns away from Allâh, has no one else to turn to but Allâh. However Allâh has others who will turn to Him. A poet wrote about this saying,

"What shall I do if my heart becomes hard and loses faith;

He has other than me, but I have none other than Him."

Thereafter Allâh mentions those who are loved by Allâh and who love Him, describing them as "**Humble to the believers and stern towards the disbelievers.**" This means that they treat the believers humbly, softly and with gentleness, whereas the disbelievers are treated harshly, sternly and with coarseness. They are those who love the *awliyâ'* of Allâh who love Him, and they treat them with love, kindness and mercy, just as they hate His enemies, and deal with them harshly and with sternness according to what Allâh says,

﴿ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ ﴾ [سورة الفتح ٢٩]

which means, **"Those who are with him are severe against the disbelievers and merciful among themselves."** (Al-Fat<u>h</u>; 48:29)

and His Words,

﴿ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلاَ يَخَافُونَ لَوْمَةَ لائِمٍ ﴾ [سورة المائدة ٥٤]

which means, **(...fighting in the Way of Allâh, and never fearing the blame of the blamers.)** (Al-Mâ'idah; 5:54)

Part of complete love is fighting the enemies of the Beloved. Fighting in the way of Allâh is a call to those who turn from Allâh to come back by means of the sword after having appealed to them with evidence and proof.

When someone loves Allâh, he would like to draw all people to Allâh. If inviting people to the way of Allâh does not work by means of gentleness, one must turn to harshness and aggression, as the Prophet

(peace be upon him) said, "**Allâh, wonders at those people who will be driven to enter Paradise by chains.**"(1)

"And never fearing the blame of blamers." This refers to one who has no aim except the satisfaction of his Beloved, whether others are pleased or angered by this. Some used have said that whoever fears blame because of his love, is not honest in his love.

"***That is the Grace of Allâh which He bestows on whom He wills***" refers to the degree of those whom He loves and who love Him. Allâh's Words, "***And Allâh is All-Sufficient for His creatures' needs, All-Knowing***" means that Allâh is generous in giving and is All-Knowing as to those who deserve His Grace and those who do not deserve it.

People belonging to this degree are those nearest Allâh. Their sole concern is the means to draw closer to He who loves them, and to Him whom they love. Some of the *Salaf* (Pious Predecessors) said, "Performing good deeds only out of fear of Allâh negates the necessary element of hope. And performing good deeds only out of love is not enough to win [Paradise]. [There is a delicate balance between each of the three elements: fear, love and hope, that must exist in order to achieve success.]

Other Pious Predecessors said, "Lazy people never tire of their laziness and even should the time come that they do so, those who love you will never tire of talking to you or thinking about you.

Amongst the greatest acts by which the servant can draw near Allâh, is by abundant recitation of the Qur'ân and listening to it with

(1) Recorded by Bukhâry in *Kitâb Al-Jihâd* (Book on Fighting in Allâh's Cause) no. 3010

meditation, consideration and understanding. Khabâb bin Al-'Arâtt said to a man, "Draw near Allâh as much as you can, and be aware that you will not draw near Him by anything which He loves more than His Words."(1)

'Uthmân (may Allâh be pleased with him) said, "If your hearts were pure, they would never be satiated from hearing Allâh's words (the Qur'ân). Ibn Mas'ûd said, "The one who loves the Qur'ân loves Allâh and His Messenger."

One of those close to Allâh asked a person who desired to draw near to Allâh, "Do you know any of the Qur'ân?" The man answered, "No." The first exclaimed, "Oh! Somebody help! How can this be? One who wants to draw near Allâh and does not study the Qur'ân! With what will he attain pleasure and feel comfort? With what will he recite? How will he confide in Him?"

Among the supererogatory deeds is continual remembrance of Allâh, upon which rest the heart and the tongue. In a sound hadîth, the Prophet (peace be upon him) said, **"Allâh (the Almighty) said, ' I am just as My slave thinks I am (I am able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too remember him.'"**

Among such good deeds, is loving the friends (Wali) of Allâh, as well as those who love Allâh, and also showing animosity to His enemies. 'Umar bin Al-Khattâb (may Allâh be pleased with him) narrated that the Prophet (peace be upon him) said, **"'There are some**

(1) Recorded by Al-Hâkim in his *Mustadrak* (2/441), he mentioned that it was a sound hadîth. Adh-Dhahaby concurred with him.

people among the slaves of Allâh who are not Messengers or martyrs. In spite of this, their proximity to Allâh is envied by the Messengers and the martyrs.' The Companions of the Prophet (peace be upon him) said, 'O Messenger of Allâh! Who are they?' He said, 'They are people who loved each other for the sake of Allâh with no relation of money between them. By Allâh, the faces of those people are light. They stand on pulpits of light. They will not be afraid when others are. They would not feel sad when others do.' Then the Prophet (peace be upon him) recited the verse:

﴿ أَلاَ إِنَّ أَوْلِيَاءَ اللَّهِ لاَ خَوْفٌ عَلَيْهِمْ وَلاَ هُمْ يَحْزَنُونَ ﴾ [سورة يونس ٦٢]

which means, **"No doubt! Verily, the Awliyâ' of Allâh [i.e. those who believe in the Oneness of Allâh and fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh greatly (perform all kinds of good deeds which he has ordained)] no fear shall come upon them, nor shall they grieve."** (Yûnus, 10:62) ([1])

"And when I love him, I am his hearing with which he hears, his seeing with which he sees, his hands with which he strikes and his legs with which he walks."

This means that when someone tries to draw near Allâh by performing obligatory religious duties and then by supererogatory works, is brought nearer and Allâh raises him from the degree of faith *(Imân)* to the degree of *Ihsân* (performance of good deeds, charity)

([1]) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Allâh's Oneness) hadîth no. 7405; also recorded by Muslim in *Kitâb Adh-Dhikr* (Book on Allâh's Remembrance), hadîth 2675/2

Thus the slave worships Allâh as if Allâh is present, as if he sees Him. Consequently, his heart is filled with knowledge of Allâh (the Almighty), His love, glorification and fear of Him. He feels comfortable with Him and longs to be with Him until these feelings in his heart enable him to see Allâh with the eye of his heart.

Someone said, "Something in my heart inhabiting. I don't remember because I never forgot. It is away from my eyes and ears but the deepest of my heart can see it."

That which is in the hearts of those who are close to Allâh keeps increasing until their hearts are full, so much so that there is nothing in their hearts besides it and the rest of their body does nothing except that which agrees with what is in their hearts.

It is said that for whoever has reached such a state, nothing remains in his heart but Allâh [i.e. his love, knowledge and remembrance]. Whenever the heart is filled with Allâh's Glory, everything else is erased. Nothing remains of the slave's whims or desires except what Allâh wants. When this takes place, the slave pronounces no word, except His remembrance and does not act except under His orders. So when he speaks, he speaks by Allâh, hears by Him, sees by Him and strikes by Him. This is the meaning of [I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes and his leg with which he walks]. Any other description would be a reference to atheism, pantheism, (immanentism) and unionism with which Allâh and His Messenger have nothing to do.

This is because the meaning of *Lâ-ilâha illa Allâh* is that none should be worshipped with love, hope, fear or obedience except Allâh. When the heart achieves complete Tawhid, no love will remain for them except what Allâh loves and no hate for other than what Allâh hates. The organs of the body of any person would not set out to do anything except obey Allâh.

As for sins, they result from loving what Allâh hates or hating what Allâh loves. This comes from placing one's desires before the love of Allâh and fear of Him, which takes away from obligatory and complete monotheism. Consequently, the servant neglects some obligatory duties and commits other prohibited ones. That is why when one's heart is filled with monotheism, one would wish nothing but what pleases Allâh.

Invocation And Seeking Refuge

"Were he to ask Me, I would surely give him, and were he to ask Me for refuge, I would grant it to him."

This means that the person who is loved and near Allâh has a special rank with Him. The result of his position is that what he asks of Allâh, it is granted, and if he seeks refuge in Him, Allâh grants him refuge. When he supplicates to Allâh, He answers Him. The Du'aa (invocation) of that person will always be awarded due to his proximity to Allâh. Many of the Pious Predecessors were known to have their (invocations answered).([1])

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Jihâd* (Book on Holy War), hadîth no. 2806; also recorded by Muslim in *Kitâb Al-Qasâmah* (Book on Compurgation), hadîth no. 1675/24.

Sa'ad bin Abî Waqqâs was also known to have his invocation answered. Once a man lied about Sa'ad; so Sa'ad asked Allâh, "O Allâh! My Lord! If this man lied, make him blind, elongate his age and expose him to temptation." The man was inflicted with all these things. He used to flirt with young women in the streets of the city. He would answer those who blamed him saying "I am an aged, distressed man, inflicted by Sa'ad's invocation."[1]

The wife of Sa'îd bin Zayd claimed that Sa'ad took a piece of land which belonged to him. Sa'ad said, "O Allâh! My Lord! If that woman is lying then make her blind and kill her on the land. She became blind, and one night while she was walking on her land, she fell in a well and died."[2]

Al-'Alâ' bin Al-Hadramy was in among a troop of fighters. They became thirsty, so Al-'Alâ' prayed and said, "O Allâh! O All-Knowing! O All-Wise! O Sublime! O Mighty! We are Your servants, fighting Your enemy, in Your way, give us water to quench our thirst, and perform ablution. O Allâh! Do not give anyone but us a share in it." They walked a short distance and found a river flowing from the heavens. They all drank from this water and filled their water skins and then moved away. When some of the people returned to the place of the river, they found nothing as if there had never been a droplet of water.[3]

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(1) Recorded by Msulim in *Kitâb Al-Musâqah* (Book on Sharecropping), hadîth no. 139/1610

(2) Recorded by Msulim in *Kitâb Al-Musâqah* (Book on Sharecropping), hadîth no. 139/1610

(3) Recorded by Abû Nu'aym in Hilyat Al-Awliyâ', vol. 1, p. 7-8; also recorded by Ibn Abî Ad-Dunyâ in Mujaby Ad-Da'wah (Those whose invocations were answered), p. 40

To Be Patient With Misfortunes

Most of those whose invocations were answered used to be patient with misfortunes, choosing their reward and would not ask Allâh for relief for themselves. It was recorded that Sa'ad bin Abî Waqqâs used to make invocations for the sake of others who knew that his invocation was answered. It was once suggested to him to ask Allâh about his eyes which were blind. He said, "Allâh's fate is more beloved to me than my eyes."

One of those righteous people was inflicted with leprosy. It was said to him, "We have heard that you know Allâh's Greatest Name, so why do you not ask Allâh to relieve you of what you have?" The man said, "O nephew! It is Allâh Who has inflicted me, and I hate to reject His test."

It was said to Ibrâhîm At-Taymy, who was imprisoned by Al-Hajjâj, "Why don't you ask Allâh to set you free?" He answered, "I hate to ask Him to relieve me from the reward of my imprisonment."

The Death of a Believer

"I was never hesitant to do anything, except to have My believer die. He hates death and I (Allâh, the Almighty) hate harming him."

This means that He has ordained that His servants should die. As the Almighty said,

﴿ كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ ﴾ [سورة آل عمران ١٨٥]

which means, **(Everyone shall taste death.)** (Âl-'Imrân; **3:185)**

Death takes place when the spirit leaves the body, which results in severe pain, the greatest that man experiences in the world. 'Umar bin Al-Khattâb said to Ka'ab, "Tell me about death." He answered, "O Emir of the Believers! This is like a thorny tree inside man. Neither a vein nor a joint will be safe from it. Death is like a strong man who pulls this thorny tree." 'Umar listening to this began to cry. When 'Amr bin Al-'Âs was taking his last breath, his son asked him about it. He answered, "By Allâh, it is as if my body is locked, and I am breathing through the eye of a needle. It is as if there is a thorny branch pulled from my legs up to my head." Since death is with such severity, and since Allâh has ordained it on all His people where there is no escape and since Allâh hates to harm the believer, then Allâh is described as hesitant in having the believer die. As for the Prophets, they do not die until they are offered a choice between life and death. Allâh has eased death upon them by the fact that they will meet Him for they love Him. Thus the spirit of a Prophet would be taken away from his body, but he would love this because of what he has seen.

Narrating about the death of Prophet Muhammad (peace be upon him), 'Â'ishah (may Allâh be pleased with her) said, "...As he had a vessel of water beside him, he used to put his hand therein and then rubs over his face, saying, 'O Lord, Help me during the agonies of death.' He continued saying, 'There is no god but Allâh. Verily, death has sever agonies.'"[1]

(1) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6510

Some of the Pious Predecessors liked to experience the sever agonies of death. 'Umar bin 'Abdul-'Azîz said, "I would not like to have the stupor of death eased; this is the last thing which grants forgiveness." An-Nukha'iy said, "They liked to suffer the severe agonies of death." Some others were afraid to be disbelievers if the stupor of death was hard. But if Allâh wished to ease death over someone, He would. In the Sahih, the Prophet (peace be upon him) said, "When death comes to a believer, he would receive the glad tidings of Allâh's satisfaction and love for him. Then, nothing would be more lovable to him than what he sees. He would love the meeting of Allâh and so Allâh would love his meeting."[1]

Ibn Mas'ûd said, "When the angel of death comes to have the believer die, he tells the believer, 'Your Lord is sending you His regards.'" Muhammad bin Ka'ab said, "The angel of death would say to the believer to die, 'Peace be upon you, O friend of Allâh. Your Lord sends you His regards.'" Then Muhammad bin Ka'ab recited the Qur'ânic verse that reads,

﴿ الَّذِينَ تَتَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنفُسِهِمْ فَأَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِن سُوءٍ بَلَى إِنَّ اللَّهَ عَلِيمٌ بِمَا كُنتُمْ تَعْمَلُونَ ﴾ [سورة النحل ٢٨]

which means, **(Those whose lives the angels take while they are in a pious state (i.e., pure from evil, and worshipping none but Allâh alone) saying (to them) Assalam Alaykum (peace be on you), you enter Paradise because of that (the good) which you used to do (in the world)."** (An-Nahl, 16:32)

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[1] Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6510

Zayd bin Aslam said, "Angels come to the believer when he is at his last breath, telling him, "Do not be afraid of where you are going. So Allâh makes fear go away from the believer. The angels tell him not to feel sorry for leaving the world and its people, but to be happy with Paradise. So the believer dies, hearing these glad tidings.

HADÎTH THIRTY-NINE

HADÎTH THIRTY-NINE

Ibn 'Abbâs (may Allâh be pleased with them) reported that the Prophet (peace be upon him) said,

"Allâh will forgive my nation for the mistake, forgetfulness and what they were obliged to do." (Recorded by Ibn Mâjah and Al-Bayhaqy) [1]

Explanation Of The Hadîth

This hadîth means that Allâh will not punish the nation of the Prophet (peace be upon him) for mistakes, forgetfulness and what they were obliged to do.

Forgiving Mistakes And Forgetfulness

As for the saying of the Prophet (peace be upon him) **"the mistake, forgetfulness and what they were obliged to do,"** it is referred to in the Holy Qur'ân, as Allâh says,

﴿ رَبَّنَا لاَ تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ﴾ [سورة البقرة ٢٨٦]

what means, (Our Lord! Punish us not if we forget or fall into error.) (Al-Baqarah: 286)

Allâh also says,

﴿ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ وَلَكِن مَّا تَعَمَّدَتْ قُلُوبُكُمْ ﴾ [سورة الأحزاب ٥]

what means **(And there is no sin on you if you make a mistake therein, except in regard to what your hearts deliberately intend.)** *(Al-Ahzâb: 5)*

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(1) Recorded by Ibn Mâjah in *Kitâb At-Talâq* (Book on Divorce), hadîth 2045, also recorded by Ad-Daraqutny, no. 4/170, 171; and by Al-Bayhaqy in *As-Sunan Al-Kubra,* 7/356; and Ibn Hibbân, no. 1498.

'Amr bin Al-'Âs reported that he heard the Prophet (peace be upon him) saying, **"When a judge gives a decision, having tried his best to decide correctly and it is right, there will be double reward for him. If he gives a judgment after having tried his best (to arrive at a correct decision) but errs, there will be a single reward for him."** ([1])

As for obligation, the Holy Qur'ân forgave it frankly, as Allâh says,

﴿ مَن كَفَرَ بِاللَّهِ مِنْ بَعْدِ إِيمَانِهِ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ ﴾

[سورة النحل ١٠٦]

which means, **(Whoever disbelieved in Allâh after his belief, except him who is forced thereto and whose heart is at rest with Faith.)** (An-Nahl: 106)

Allâh also says,

﴿ لاَّ يَتَّخِذِ الْمُؤْمِنُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُوْنِ الْمُؤْمِنِينَ وَمَن يَفْعَلْ ذَلِكَ فَلَيْسَ مِنَ اللَّهِ فِي شَيْءٍ إِلاَّ أَن تَتَّقُواْ مِنْهُمْ تُقَاةً ﴾ [سورة آل عمران ٢٨]

which means, **(Let not the believers take the disbelievers as Auliya (supporters, helpers, etc.) instead of the believers, and whoever does that will never be helped by Allâh in any way, except if you indeed fear a danger from them.)** (Âl-'Imrân: 28)

We will explain this Hadîth in the following two aspects.

Aspect One: The ruling pertaining to mistakes and forgetfulness

Committing a sin by mistake is an unintentional act, such as when one intends to kill a disbeliever, but instead kills a believer. As for

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([1]) Recorded by Al-Bukhâry in *Kitâb Al-I'tisâm* (Book on Holding Fast to Allah), hadîth no. 7352; also recorded by Muslim in *Kitâb Al-'Aqdiah* (Book on Islamic Creed), hadîth no. 15/1716.

committing a sin out of forgetfulness, this refers to committing an act having forgotten that it is illegal. Both acts are forgiven. Yet, there may legal rulings regarding such acts. If a person forgets and performs prayer without ablution, and later remembers, he should perform it again.

If a person did not remember to perform prayer, he should perform it once he remembers. The Prophet (peace be upon him) said, "**If a person sleeps without performing prayer or forgets to do so, he should perform it once he remembers. It has no expiation save this. Then he recited,**

﴿ وَأَقِمِ الصَّلَاةَ لِذِكْرِي ﴾ [سورة طه ١٤]

which means, **(And perform As-Salât (Iqâmat-as-Salât) for My Remembrance.)** (Tâ-Hâ: 14)([1])"

If a person forgets and eats while fasting, most scholars see that his fasting is valid, as the Prophet (peace be upon him) said, **"If anyone eats or drinks absent-mindedly while observing the Fast, he should complete his Fast, for it is only Allâh Who has fed him and given him drink."**([2])

If a Muslim killed a believer by mistake, he should make expiation and pay the ransom according to the Holy Qur'ân. The same ruling applies if he damages others' property thinking that it is his.

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(1) Recorded by Al-Bukhâry in *Kitâb Mawâqît As-Salâh* (Book on Prayer Times), hadîth no. 597; also recorded by Muslim in *Kitâb Al-Masâjid* (Book on Mosques), hadîth no. 684.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Aymân Wan-Nudhûr* (Book on Oaths and Vows), hadîth no. 6669; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), hadîth no. 171/1115.

Committing a sin out of error or forgetfulness is forgiven because the doer does not have the intention to commit it. The related rulings are not mentioned in this hadîth.

Aspect Two: The ruling on obligation

There are two types of obligation:

Inevitable obligation in which one cannot resist such as being carried by force into a place the person swore never to enter. The same thing applies to a woman who was raped and could not resist. According to the unanimous agreement of Muslim scholars, such obliged people are not sinners and they did not commit perjury.

The second type relates to obliging a person to commit an act by beating him or forcing him in any other way. Yet, scholars agree that if a person is obliged to kill another, he should commit such a crime.

If one is obliged to drink wine, there are two opinions held by scholars in this regard. The first opinion is that it is permissible for him to do so, as Allâh says,

﴿ ولاَ تُكْرِهُوا فَتَيَاتِكُمْ عَلَى البِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الحَيَاةِ الدُّنْيَا وَمَن يُكْرِههُّنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴾ [سورة النور ٣٣]

which means, **(And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly))** (An-Nûr: 33)

This verse was revealed regarding 'Abdullâh bin Ubayy bin Salûl who had two maids and he used to oblige them to practice prostitution while they refused. This is the opinion of the majority of scholars.

The second opinion is that obligation is applicable on money, not deeds. This is the opinion held by Ibn 'Abbâs, Abû Al-'Âliyah, Abû Ash-Sha'thâ, Ar-Rabî' bin Anas, Ad-Dahhâk, Sahnûn, and Imam Ahmad. According to these scholars, if a person was obliged to drink wine or steal something, legal punishment is to be effected on him.

As for obliging a person to say something not in line with Islamic rulings, it is permissible for him to say so according to the unanimous agreement of Muslim scholars. This is proved from Allâh's saying,

﴿ إِلاَّ مَنْ أُكْرِهَ وَقَلْبُهُ مُطْمَئِنٌّ بِالإِيمَانِ ﴾ [سورة النحل ١٠٦]

which means, **(except him who is forced thereto and whose heart is at rest with Faith.)** (An-Nahl: 106)

When the polytheists tortured 'Ammâr (may Allâh be pleased with him) to make him utter infidel expressions, he did so and the Prophet (peace be upon him) said to him, **"If they return (to torture you), return (to utter such expressions)."**(1)

If a person is obliged to sell his property in order to settle his debts, is purchasing them legal or not? In a narration attributed to him, Imam Ahmad said that if he sold them at their fair price, purchasing is permissible. If the price is less than their price due, it is not permissible.

(1) Recorded by Al-Hâkim in *Al-Mustadrak*, no. 2/357; also recorded by Al-Bayhaqy, no. 8/208, 209. It was authenticated by Adh-Dhahaby.

As for obliging others to perform good acts, it is not considered as an obligation. If the fighting disbeliever was obliged to embrace Islam and he did, his Islam is true. The same ruling applies if a ruler obliges a person to sell his properties in order to settle his debts. It also applies if a person swears that he will not settle his debt, but the ruler obliged him to do so.

HADÎTH FOURTY

HADÎTH FOURTY

'Abdullâh bin 'Umar (may Allâh be pleased with him) reported **that the Holy Prophet (peace be upon him) took hold of his shoulder and said, "Be in the world as if you are a stranger, or a traveler." Ibn 'Umar (may Allâh be pleased with him) used to say, "If you survive to the evening, do not expect to be alive till the morning. If you survive to the morning, do not look forward to the evening. In a healthy condition, prepare yourself for illness and while you are alive prepare yourself for death."** (Recorded by Al-Bukhâry)[1]

Explanation Of The Hadîth

Lessening one's hope for a long life

This Hadîth is related to lessening one's hope in long life. A believer should not consider himself as eternal in this life. He should be just like a traveler. All prophets and their followers agree on this. Allâh says,

﴿ إِنَّمَا هَٰذِهِ الْحَيَاةُ الدُّنْيَا مَتَاعٌ وَإِنَّ الْآخِرَةَ هِيَ دَارُ الْقَرَارِ ﴾ [سورة غافر ٣٩]

Which means, **("O my people! Truly, this life of the world is nothing but a (quick passing) enjoyment, and verily, the Hereafter, that is the home that will remain forever.")** (Ghâfir: 39)

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6416.

The Prophet (peace be upon him) said, **"What have I to do with the world? In connection with the world, I am just like a rider who sits under the shade of a tree, then goes off and leaves it."**([1])

A man visited Abû Dharr and he kept on looking at his house. Then he said, "Abû Dharr, where is your furniture?" Abû Dharr replied, "We have another house to go to." The man said, "While you are here, there must be furniture." Abû Dharr replied, "The owner of the house will not leave us here."

Some people entered the house of a righteous man and looked at it and said, "Your house is just like that of a traveler." He said, "I will not travel. I will be dismissed."

'Aly bin Abî Tâlib said, "This world is passing by and the Hereafter is coming. Each has sons. Be sons of the Hereafter and never be the sons of this world. Today, you perform deeds, but you are not held accountable for them, but tomorrow you will be held accountable, and will not perform deeds."

The Status Of The Believer In This World

If a believer knows that he will not have eternal life in this world, he should be either as a stranger in a foreign country who aims at preparing his luggage in order to return home or a traveler who is walking, day and night to his destination. The Prophet (peace be upon him) advised Ibn 'Umar to be one of these. The first case is when a believer is just like a stranger in a foreign country. His heart should cling to his home country. He is busy preparing his luggage to return home.

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(1) Recorded by At-Tirmidhy, no. 2377; also recorded by Ibn Mâjah, no. 4109 and by Imam Ahmad, no. 1/391.

Al-Fudayl bin 'Iyâd said, "In this world, a believer is sad and worried. He has no aim but to prepare himself for the Hereafter."

In such a case, the believer will not compete with inhabitants of this foreign country and he will not humiliate himself to any of them. Al-Hasan said, "A believer is just like a stranger. He does not humiliate himself to others, nor does he compete with them in procuring worldly benefits. He has his own affairs and people have their own affairs."

In the second case, the believer will consider himself a traveler whose final destination is the Hereafter. With such destination in mind, the believer will concentrate on obtaining just the necessary needs for travel. He will not care for worldly pleasures. For this reason, **the Prophet (peace be upon him) advised some of his Companions to own nothing from this world except the equipment of a traveler.**(1)

It was said to Muhammad bin Wâsi', "How are you today?" He replied, "What do you think of a man traveling to the Hereafter everyday?"

Al-Hasan said, "You are no more than days. When a day passes, some of you have passed away as well." He also said, "O son of Adam, you have two riding animals which are the day and the night. The night hands you over to the day and vice versa until they hand you over to the Hereafter. Who is more important than you, son of Adam?" He also said, "Death is your destiny and this world will come to an end."

Al-Fudayl bin 'Iyâd said to a man, "How old are you?" The man replied, "Sixty years." Al-Fudayl said, "You have been traveling to your Lord for sixty years. You are about to arrive at your destination." The

(1) Just like the Prophet's advice to Ibn 'Umar in this hadîth.

man said, "To Allâh we shall return." Al-Fudayl said, "Do you know its interpretation? When a person knows that he is a slave and that he will return to Allâh, he knows that he is to be asked about his deeds. If he knows that he will be asked, he should prepare answers to the questions." The man said, "What shall I do?" Al-Fudayl said, "It is an easy matter." The man said, "What is it?" Al-Fudayl said, "You should stick to the straight path the rest of your life and Allâh will forgive the past sins. If you committed sins for the rest of your life, you will be held accountable for the deeds you have committed throughout your life."

In the light of the above, a poet said, "If a man walks for sixty years to a destination, it will be very near."

A wise man said, "If days and nights are the riding animals of a person, they will walk with him even if he does not walk."

Another poet said,

These days are no more than phases which will end in death.

If you contemplate, you will see that it is surprising that the traveler is sitting down.

The Advice Of Ibn 'Umar

As for the advice of Ibn 'Umar, it is derived from the hadîth which he narrated. It also refers to lessening one's hope for long life; and that if one survives to the evening, he should not expect to be alive till the morning; and if he survives to the morning, he should not look forward to the evening. He should believe that he may die even before this. Many scholars interpreted asceticism in light of this advice.

Al-Marwazy said, "It has been said to Imam Ahmad, 'What is asceticism in this world?' He replied, 'Lessening one's hope in a long life, and that if one survives to the evening, he should not expect to be alive till the morning; and if he survives to the morning, he should not look forward to the evening. This is the opinion of Sufyân as well.'"

It has been also said to Imam Ahmad, "How could one lessen his hope in long life?" He replied, "I do not know. It is guidance from Allâh."

Al-Hasan said, "Three scholars met and they said to one of them, 'How long do you expect to live?' He replied, 'If a month began, I think that I would die within it.' The other two scholars said, 'This is actually the short hope in life.' They said to one of them, 'How long do you expect to live?' He replied, 'If a week began, I think that I would die within it.' The other two scholars said, 'This is actually the short hope in life.' They said to one of them, 'How long do you expect to live?' He replied, 'What is the hope of a person whose soul is owned by another?'

Dawûd At-Tâ'y said, "I asked 'Atwân bin 'Amr At-Taymy, 'What is short hope in life?' He replied, 'Between two breaths.' I told Al-Fudayl bin 'Iyâd about his saying and he wept and said, 'He took a breath and feared that he would not take the second. Truly, 'Atwân bin 'Amr was very ready for death.'"

A scholar said, "I have never slept without thinking that I would not get up again." Ibn 'Umar said, "In your times of health, prepare yourself for illness and while you are alive prepare yourself for death."

This means that one should perform good deeds when he is healthy and before death. This advice was mentioned in other hadîths.

Ibn 'Abbâs (may Allâh be pleased with him) narrated that the Messenger of Allâh (peace be upon him) said, **"There are two blessings which people lose: (They are) health and free time (for doing good)."**(1)

Ibn 'Abbâs reported that he heard the Prophet (peace be upon him) preaching to a man and saying, **"Seize five opportunities before five events; your youth before your old age, your health before your illness, your richness before your poverty, your free time before your being occupied and your life before your death."**(2)

Ghunaym bin Qays said, "We used to preach to each other at the beginning of Islam, saying, 'O son of Adam, perform good deeds in your leisure time before you are busy, in your youth before your old age, in your health before your illness, in your life before your death and in this world before the Hereafter.'"

Abû Hurayrah reported that Allâh's Messenger (peace be upon him) said, **"Hasten to do good deeds before six things happen: the rising of the sun from the west, the smoke, the Dajjâl, the beast and (the death) of one of you or the general turmoil."**

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(1) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), hadîth no. 6412.

(2) Recorded by Al-Hâkim in *Al-Mustadrak*, no. 4/306, and authenticated by Adh-Dhahaby

This means that such things hinder a person from performing good deeds. They may be peculiar to a person such as poverty, wealth, illness, old age or death. They may be general such as the resurrection, the anti-Christ and the turmoil. The Prophet (peace be upon him) also said, **"Hasten to do good deeds before turmoil that is just as dark as the darkest portion of night."**(1)

No good deeds will be of avail after some occurrences, as Allâh says,

﴿ لاَ يَنفَعُ نَفْساً إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِن قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْراً ﴾

[سورة الأنعام ١٥٨]

which means, **(The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith.)** (Al-An'âm: 158)

Abû Hurayrah reported that the Prophet (peace be upon him) said, **"The Hour will not come unless the sun rises from the west. When it rises and people see it, they will believe. This is the day that some of the Signs of your Lord do come; no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith."**(2)

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(1) Recorded by Imam Muslim in *Kitâb Al-Fitan* (Book on Seditions), hadîth no. 128/2947.

(2) Recorded by Al-Bukhâry in *Kitâb Ar*-Riqâq (Book on Heart Softness), hadîth no. 6506; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 157.

The Prophet (peace be upon him) also said, **"Three things if they happen, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith: the sun rising from the west, the anti-Christ and the beast of the earth."**(1)

The Prophet (peace be upon him) also said, **"If a person repents before the sun rises from the west, Allâh will forgive him."**(2)

Abû Mûsâ 'Abdullâh bin Qays Al-Ash'ary (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"Allâh, the Exalted stretches out His hand at night so that one who committed evil during the day time may repent and stretches out His hand in the Daytime so that one who committed evil during the night may repent. (This continues) until the sun rises in the west."**(3)

A believer should hasten to perform good deeds before he is prevented from doing them either by an illness, death, or any of these signs. Abû Hâzim said, "The merchandise of the Hereafter is not sold by all people. It is about to be consumed and no one will be able to buy any of it." If a person cannot perform good deeds, he has nothing to do except regret and desire to return once again to a state in which he could perform such deeds. Allâh says,

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(1) Recorded by Imam Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 158.

(2) Recorded by Imam Muslim in *Kitâb Adh-DhikrWad-Duâ'a* (Book on Supplication and Remembrance of Allâh), hadîth no. 43/2703.

(3) Recorded by Imam Muslim in *Kitâb At-Tawbah* (Book on Repentance), hadîth no., 31/2759.

﴿ وَأَنِيبُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ (٥٤) وَاتَّبِعُوا أَحْسَنَ مَا أُنزِلَ إِلَيْكُم مِّن رَّبِّكُم مِّن قَبْلِ أَن يَأْتِيَكُمُ الْعَذَابُ بَغْتَةً وَأَنتُمْ لَا تَشْعُرُونَ (٥٥) أَن تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطتُ فِي جَنبِ اللَّهِ وَإِن كُنتُ لَمِنَ السَّاخِرِينَ (٥٦) أَوْ تَقُولَ لَوْ أَنَّ اللَّهَ هَدَانِي لَكُنتُ مِنَ الْمُتَّقِينَ (٥٧) أَوْ تَقُولَ حِينَ تَرَى الْعَذَابَ لَوْ أَنَّ لِي كَرَّةً فَأَكُونَ مِنَ الْمُحْسِنِينَ (٥٨) ﴾ [سورة الزمر ٥٤-٥٨]

which means, **(And turn in repentance and in obedience with true Faith (Islamic Monotheism) to your Lord and submit to Him, (in Islam), before the torment comes upon you, then you will not be helped. "And follow the best of that which is sent down to you from your Lord (i.e. this Qurâ'n, do what it orders you to do and keep away from what it forbids), before the torment comes on you suddenly while you perceive not!" Lest a person should say: "Alas, my grief that I was undutiful to Allâh (i.e., I have not done what Allâh has ordered me to do), and I was indeed among those who mocked [at the truth! i.e. La ilaha ill-Allâh (none has the right to be worshipped but Allâh), the Qurâ'n, and Muhammad and at the faithful believers, etc.] Or (lest) he should say, 'If only Allâh had guided me, I should indeed have been among the Muttaqûn (pious and righteous persons).' Or (lest) he should say when he sees the torment, 'If only I had another chance (to return to the world) then I should indeed be among the Muhsinun (good-doers))** (Az-Zumar: 54-58)

Allâh also says,

﴿ حَتَّى إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ (٩٩) لَعَلِّي أَعْمَلُ صَالِحاً فِيمَا تَرَكْتُ كَلَّا إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِن وَرَائِهِم بَرْزَخٌ إِلَى يَوْمِ يُبْعَثُونَ (١٠٠) ﴾ [سورة المؤمنون ٩٩-١٠٠]

which means, **(Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back, "So that I may do good in that which I have left behind!" No! It is but a word that he speaks, and behind them is *Barzakh* (a barrier) until the Day when they will be resurrected.)** (Al-Mu'minûn: 99-100)

Allâh also said what means,

﴿ وَأَنفِقُوا مِن مَّا رَزَقْنَاكُم مِّن قَبْلِ أَن يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ فَأَصَّدَّقَ وَأَكُن مِّنَ الصَّالِحِينَ (١٠) وَلَن يُؤَخِّرَ اللَّهُ نَفْسًا إِذَا جَاءَ أَجَلُهَا ﴾ [سورة المنافقون ١٠-١١]

which means, **(And spend (in charity) of that with which We have provided you, before death comes to one of you and he says, "My Lord! If only You would give me respite for a little while (i.e. return to the worldly life), then I should give *Sadaqah* (i.e. *Zakâh*) of my wealth, and be among the righteous [i.e. perform *Hajj* (pilgrimage to Mecca)]." And Allâh grants respite to none when his appointed time (death) comes.)** (Al-Munafiqûn: 10-11)

If the matter is so, a believer should make use of the rest of his life in performing good deeds. It was said, "The rest of a believer's life is worthless."

Saî'd bin Jubair said, "Each day a believer lives is an asset." Bakr Al-Muzany said, "Each day created by Allâh says, 'O son of Adam, make use of me. You may not live another day.' Each night created by Allâh says, 'O son of Adam, make use of me. You may not live another night.'"

A poet said,

In your leisure time, perform supererogatory bowing,

Because you may di [illegible] ddenly.

There are many healthy and sound people

Whose soul was taken in spite of them.



HADÎTH FOURTY-ONE

HADÎTH FORTY-ONE

Abû Muhammad 'Abdullâh bin 'Amr bin Al-'Âs reported that the Prophet (peace be upon him) said,

"None of you will believe until your capricious whimsical inclinations are subservient to what I have come with." (This is an authentic Hadîth recorded in the Book on Hujjah with an authentic chain of transmission.)[1]

The author of the *Book on Hujjah* is Sheikh Abû Al-Fath Nasr bin Ibrahîm Al-Maqdisy Ash-Shafi'y who lived in Damascus. His book is *Al-Hujjah 'Ala Tariki Sulûk Tarik Al-Mahajjah* (Refutation of Those Who Abandon the Prophet's Behaviors) includes the fundamentals of religion based on the rules set by the Sunnah scholars.

Explanation Of The Hadîth

A person will never be a full believer unless his desires and inclinations are subservient to the teachings of the Prophet (peace be upon him) as far as commands and prohibited deeds are concerned. A person should love what the Prophet (peace be upon him) commanded and hate what he prohibited.

This meaning was mentioned in more than one verse in the Holy Qur'ân. Allâh says,

﴿ فَلاَ وَرَبِّكَ لاَ يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لاَ يَجِدُوا فِي أَنفُسِهِمْ حَرَجاً مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيماً ﴾ [سورة النساء ٦٥]

(1) Recorded by Ibn Abî 'Âsim in *As-Sunnah*, no. 15; by Abû Al-Qâsim Al-Asbahâny in *Kitâb Al-Hujjah*, no. 103; by Al-Baghawy in *Sharh As-Sunnah*, no. 104 and by Al-Khatîb in *Tarîkh Baghdad* (History of Baghdad) no. 4/469.

which means, **(But no, by your Lord, they can have no Faith, until they make you (O Muhammad, peace be upon him) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission.)** (An-Nisâ': 65)

Allâh also says,

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَن يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾ [سورة الأحزاب ٣٦]

which means, **(It is not for a believer, man or woman, when Allâh and His Messenger have decreed a matter that they should have any option in their decision.)** (Al-Ahzâb: 36)

Allâh condemned those who hate what Allâh loves and love what He hates, as Allâh says,

﴿ ذَلِكَ بِأَنَّهُمْ كَرِهُوا مَا أَنزَلَ اللَّهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾ [سورة محمد ٩]

which means, **(That is because they hate that which Allâh has sent down (this Qur'ân and Islamic laws, etc.), so He has made their deeds fruitless.)** (Muhammad: 9)

Allâh also says,

﴿ ذَلِكَ بِأَنَّهُمُ اتَّبَعُوا مَا أَسْخَطَ اللَّهَ وَكَرِهُوا رِضْوَانَهُ فَأَحْبَطَ أَعْمَالَهُمْ ﴾

[سورة محمد ٢٨]

wich means, **(That is because they followed that which angered Allâh, and hated that which pleased Him. So He made their deeds fruitless.)** (Muhammad: 28)

A believer should love what Allâh loves so that he will fulfill the obligations due from him. If such love increases, he will perform extra voluntary deeds. He should hate what Allâh hates so that he will abandon what Allâh prohibited. If such hate increases, he will abandon even undesirable deeds. The Prophet (peace be upon him) said, **"None of you will believe until I am more beloved to you than your soul, son, family and all the people."**[1]

A believer will not be completely faithful unless he gives priority to the love of the Messenger over all the people. Love of the Messenger is subservient to the love of Who sent him. True love requires following the beloved one in loving or hating anything. Allâh says,

﴿ قُلْ إِن كَانَ آبَاؤُكُمْ وَأَبْنَاؤُكُمْ وَإِخْوَانُكُمْ وَأَزْوَاجُكُمْ وَعَشِيرَتُكُمْ وَأَمْوَالٌ اقْتَرَفْتُمُوهَا وَتِجَارَةٌ تَخْشَوْنَ كَسَادَهَا وَمَسَاكِنُ تَرْضَوْنَهَا أَحَبَّ إِلَيْكُم مِّنَ اللَّهِ وَرَسُولِهِ وَجِهَادٍ فِي سَبِيلِهِ فَتَرَبَّصُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ ﴾ [سورة التوبة ٢٤]

which means, **(Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight ... are dearer to you than Allâh and His Messenger, and striving hard and fighting in His Cause[], then wait until Allâh brings about His Decision (torment))** (At-Tawbah: 24)

He also says,

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴾ [سورة آل عمران ٣١]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 15; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 44/69, 70.

which means, **(Say (O Muhammad to mankind), "If you (really) love Allâh then follow me (i.e. accept Islamic Monotheism, follow the Qurâ'n and the Sunnah), Allâh will love you and forgive you of your sins.")** (Âl-'Imrân: 31)

Anas (may Allâh be pleased with him) reported that Allâh's Prophet (peace be upon him) said, **"There are three qualities, whoever is characterized by them will relish the sweetness of faith: One to whom Allâh and His Messenger are dearer than all else; one who loves a man only for Allâh's sake; and one who abhors returning to infidelity after Allâh has rescued him from it as he abhors being cast into Hell."**([1])

When a person sincerely loves Allâh and His Messenger, he should also love what Allâh and His Messenger love as well, hate what Allâh and His Messenger hate, be content with what Allâh and His Messenger are content and get angry with what Allâh and His Messenger get angry. He should perform deeds according to this love or hate. If he committed an act that is not in line with what Allâh and His Messenger love, or an act that causes the wrath of Allâh and His Messenger, this indicates that his love is not complete and that he should repent and revert to Allâh so that his love would be complete. Abû Ya'qûb An-Nahrajawry said, "If a person claims that he loves Allâh but does not stick to His teachings, his claim is false. Each lover of Allâh who does not fear Him is not sincere."

([1]) Recorded by Al-Bukhâry in *Kitâb Al-Imân* (Book on Faith), hadîth no. 15; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), hadîth no. 43/67, 68.

Yahyâ bin Mu'âdh said, "If a person claims that he loves Allâh while he does not stick to His teachings, he is not true in his love."

An ancient poet said,

You disobey Allâh while you claim that you love Him.

This is an abominable act.

If your love had been true, you would have obeyed Him.

A lover always obeys his beloved.

The Whims Of The Soul

All sins stem from giving priority to the whims of the soul over the love of Allâh and His Messenger. Allâh characterized the polytheists as obedient to their whims and desires as He says,

﴿ فَإِن لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّمَا يَتَّبِعُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ ﴾ [سورة القصص ٥٠]

which means, **(But if they answer you not (i.e. do not believe in your doctrine of Islamic Monotheism, nor follow you), then know that they only follow their own lusts. And who is more astray than one who follows his own lusts, without guidance from Allâh?)** (Al-Qasas: 50)

The same thing applies to innovations in religion and sins which stem from following whims and caprices disregarding Islamic rulings. Love of people should be subservient to religious teachings. A believer should love Allâh, and the creatures loved by Allâh such the angels, Prophets, Messengers, martyrs and the righteous. One of the signs of feeling the sweetness of faith is to love people for the sake of Allâh and

hate the polytheists for His sake as well. This way, one becomes sincere in all pillars of religion. If a person loves, hates, gives or abstains from giving for the sake of Allâh, his faith is complete. If these feelings stem from his whims and caprices, his faith is incomplete and he must revert and return to Allâh.

Whims and caprices may be used as desires which are against following the truth as Allâh says,

﴿ وَلاَ تَتَّبِعِ الْهَوَى فَيُضِلَّكَ عَن سَبِيلِ اللَّهِ ﴾ [سورة ص ٢٦]

which means, **(And follow not your desire for it will mislead you from the Path of Allâh.)** (Sâd: 26)

Allâh also says,

﴿ وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى (٤٠) فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى (٤١) ﴾ [سورة النازعات ٤٠-٤١]

which means, **(But as for him who feared standing before his Lord, and restrained himself from impure evil desires, and lusts. Verily, Paradise will be his abode.)** (An-Nazi'ât: 40-41)

Whims and caprices may refer to strong love. In this case, they may indicate an inclination to the path of truth or deviation. Allâh says,

﴿ تُرْجِي مَن تَشَاءُ مِنْهُنَّ وَتُؤْوِي إِلَيْكَ مَن تَشَاءُ ﴾ [سورة الأحزاب ٥١]

which means, **(You (O Muhammad, peace be upon him) can postpone (the turn of) whom you will of them (your wives), and you may receive whom you will.)** (Al-Ahzâb: 51)

'Âishah said to the Prophet (peace be upon h m) commenting on this verse, "I see that Allâh fulfills your inclinations."([1])

Commenting on the Prophet's (peace be upon him) consultation with his Companions regarding the captives of Badr, 'Umar bin Al-Khattâb said, "The Prophet (peace be upon him) inclined to Abû Bakr's opinion rather than to mine."([2]) With such a connotation, the term has been frequently used by the Pious Predecessors to refer to the inclination of the heart towards Allâh, as one of them said, "Your inclination in my heart made me listen to You and obey You. You have my heart and I was deprived from sleeping. Leave my heart and let me sleep. Yet, He said: I will take both."

([1]) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Interpretation), hadîth no. 4788; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Wet Nursing), hadîth no. 1464.

([2]) Recorded by Imam Muslim in *Kitâb Al-Jihâd* (Book on Jihâd), hadîth no. 58/1763.

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HADÎTH FOURTY-TWO

HADÎTH FORTY-TWO

Anas (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying,

"Allâh the Exalted has said, 'Son of Adam, I shall go on forgiving you as long as you call Me and expect My forgiveness whatever your sins may be. I care not, son of Adam even if your sins should be so numerous as to reach the lofty regions of the sky. You should supplicate to Me for forgiveness and I shall forgive you. Son of Adam, if you come to Me with an earth full of sins and meet Me not associating anything with Me, I will grant you as much pardon as will fill the earth.'" (Recorded by At-Tirmidhy who said that it is an authentic Hadîth).[1]

Explanation Of The Hadîth

This hadîth includes the three factors that lead to the forgiveness of Allâh. The first of them is invoking Allâh and expecting Him to answer one's invocation. Allâh says,

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾ [سورة غافر ٦٠]

which means, **(And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation))** (Ghâfir: 60)

(1) Recorded by At-Tirmidhy in *Kitâb Ad-Da'wât* (Book on Supplications), no. 3540; also recorded by Abû Nu'aym in *Hilyat Al-Awliâ*, no. 2/231.

An-Nu'mân bin Bashîr (may Allâh be pleased with him) reported that the Prophet (peace be upon him) said, "'Invocation is worship.' Then he recited the verse:[1]

﴿ وَقَالَ رَبُّكُمُ ادْعُونِي أَسْتَجِبْ لَكُمْ ﴾ [سورة غافر ٦٠]

which means, **(And your Lord said: "Invoke Me, [i.e. believe in My Oneness (Islamic Monotheism)] (and ask Me for anything) I will respond to your (invocation))** (Ghâfir: 60).

Invocation is the gate for attaining one's purposes, provided that one fulfills its prerequisites and avoids the obstacles that may hinder its acceptance. An invocation may not be answered if there is a missing prerequisite or an existing obstacle, as was explained in hadîth 10 of this book.

The most important prerequisite for answering an invocation is uttering it with a sincere heart expecting the answer from Allâh. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"Invoke Allâh while your are sure of His answer. Allâh will not answer the invocation of an inattentive heart."**[2]

(1) Recorded by Abû Dawûd, no. 1479; by At-Tirmidhy, no. 3247; Ibn Mâjah, no. 3828; and by Imam Ahmad no. 4/267.

(2) Recorded by At-Tirmidhy, no. 3479; also recorded by Al-Hâkim in *Al-Mustadrak*, no. 1/493.

A worshipper is prohibited from saying, "O Allâh, forgive me if You will." He should be emphatic in invoking Allâh as none will oblige Allâh not to answer such invocation.(1)

A worshipper is also prohibited from abandoning invocation, because its answer was not immediate. This is one of the obstacles that hinders answering the invocation. Even if the duration for not answering the invocation is long, a worshipper should persist in invoking Allâh as He loves the voice of those who persist in invocations.

Allâh says,

﴿ وَادْعُوهُ خَوْفاً وَطَمَعاً إِنَّ رَحْمَةَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴾ [سورة الأعراف ٥٦]

which means, **(And invoke Him with fear and hope; Surely, Allâh's Mercy is (ever) near unto the good-doers.)** (Al-A'râf: 56)

As long as a worshipper persists in invocation and hopes that Allâh will answer it, the answer will be immediate. The most important things that a worshipper should invoke are forgiveness for his sins and the consequences of such forgiveness, such as salvation from Hell and entering Paradise. When asking about entering Paradise and salvation from Hell was mentioned before the Prophet (peace be upon him), he said, **"We keep asking for them."**(2)

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Suplication and the Remembrance of Allâh), no. 7/2678 on the authority of Anas (may Allâh be pleased with him).

(2) Recorded by Abû Dawûd, no. 792; by Ibn Mâjah, no. 910; and by Imam Ahmad, no. 3/474.

Abû Muslim Al-Khawlâny said, "Whenever I invoked Allâh, I asked Him to be saved from Hell." When a worshipper invokes Allâh and He does not answer it, He compensates him for it either by preventing an evil that may have afflicted him, keeps it for the Hereafter, or forgives him a sin for it. Abû Sa'îd reported that the Prophet (peace be upon him) said, **"'When a Muslim invokes Allâh for something, except a sin or severance of blood relationships, Allâh will give him one of these three: answering his invocation, keeping it until the Hereafter or preventing an evil that could have afflicted him.' The Companions said, 'Then, we invoke more.' The Prophet (peace be upon him) replied, 'Allâh (has) more.'"**([1])

Persisting in invocation and expecting its answer from Allâh lead to the forgiveness of sins. The most important reason that leads to the forgiveness of sins is the worshipper's certainty that none but Allâh will forgive his sins. This was elaborated when explaining the hadîth reported by Abû Dharr, **"My servants, I have made oppression unlawful for Me."**([2])

The saying of the Prophet (peace be upon him) that Allâh says what means, **"Son of Adam, I shall go on forgiving you as long as you call Me and expect for My forgiveness, whatever may be your sins."** This means that even if one's sins are numerous, Allâh will forgive them. The Prophet (peace be upon him) said, **"When you invoke, ask Allâh**

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(1) Recorded by Imam Ahmad in *Al-Musnad,* no. 3/18; by Al-Hâkim in *Al-Mustadrak,* no. 1/493, and by Al-Bayhaqy in *Ash-Shua'b.*

(2) Hadîth no. 24 of this book

for whatever you want. Allâh is able to fulfill any of your supplications."(1)

If the worshipper's sins are numerous, they are few compared with the forgiveness of Allâh. A poet said in this context,

O you who committed many sins,

The forgiveness of Allâh is much more compressive.

If your sin is grave, it will be nothing

if compared with Allâh's forgiveness.

Another poet said,

O my Lord, if my sins are numerous,

I know that Your forgiveness is greater.

If none but the truly faithful who calls you,

who will have mercy on the criminal?

I have no means save that I ask for Your forgiveness

And, besides, I am a Muslim.

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 8/2679.

Asking For Forgiveness

To attain Allâh's forgiveness, a Muslim must ask Allâh for it even if his sins are as numerous as sand. Asking for forgiveness was mentioned in the Holy Qur'ân many times. Sometimes, Allâh enjoins us to ask for it. Allâh says,

﴿ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴾ [سورة البقرة ١٩٩]

which means, **(And ask Allâh for His Forgiveness. Truly, Allâh is Oft-Forgiving, Most-Merciful.)** (Al-Baqarah: 199)

Allâh also says,

﴿ وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ ﴾ [سورة هود ٣]

which means, **(And (commanding you), "Seek the forgiveness of your Lord, and turn to Him in repentance.)** *(Hûd: 3)*

Sometimes, Allâh praises those who ask for it, as He says,

﴿ وَالْمُسْتَغْفِرِينَ بِالأَسْحَارِ ﴾ [سورة آل عمران ١٧]

which means, **(And those who pray and beg Allâh's Pardon in the last hours of the night.)** *(Âl-'Imrân: 17)*

Allâh also says,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ وَمَن يَغْفِرُ الذُّنُوبَ إِلاَّ اللَّهُ ﴾ [سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse, etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh.)** *(Âl-'Imrân: 135)*

Sometimes, Allâh says that He forgives those who ask Him for forgiveness as He said,

﴿ وَمَن يَعْمَلْ سُوءاً أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُوراً رَّحِيماً ﴾

[سورة النساء ١١٠]

which means, **(And whoever does evil or wrongs himself, but afterwards seeks Allâh's Forgiveness, he will find Allâh Oft-Forgiving, Most Merciful.)** *(An-Nisâ': 110)*

Many times, Allâh mentions asking for forgiveness along with repentance. Thus, asking for forgiveness is uttered by the tongue while repentance is the abandonment of sins committed by the heart or the body's organs. Sometimes, asking for forgiveness is mentioned alone and Allâh's forgiveness is built on it as in this hadîth. Yet, it has been said that the verses and hadîth that mention asking for forgiveness are conditioned by not insisting on committing sins as mentioned in the verse of Sûrat *Âl-'Imrân.*

When a person says "O Allâh, forgive me", he is asking for forgiveness and this is considered as an invocation which Allâh may answer, especially if it is said at any time of answering invocations such as pre-dawn and following the prescribed prayers. Abû Hurayrah recorded that the Prophet (peace be upon him) said, **"A man committed a sin and said, 'O Allâh I committed a sin. So forgive me.' Allâh said, 'My slave knows that he has a Lord Who forgives sins or punishes for it. I have forgiven the sin of my slave.' The man committed a second sin, a third and even a fourth. Following the fourth sin, Allâh**

said, 'Let My slave do whatever he wants.'"(1) This means that as long as he asks for forgiveness and he does not insist on sins, Allâh will forgive him.

As for uttering the invocation with the tongue while the heart insists on committing sins, this is a mere invocation which Allâh may answer or reject. Insisting on sins may be a reason for rejection. A pious man said, "If asking for forgiveness does not lead to the perfection of one's repentance, he is not sincere in asking for forgiveness." Another man said, "Our asking for forgiveness needs extra asking for forgiveness."

The best form of asking for forgiveness is the one joined by abandonment of sins. The same thing applies to repentance, which is not totally valid unless it is accompanied by the abandonment of sins. If a person said, "I ask for Allâh's forgiveness and I repent to Him," his statement may be one of two cases:

(1) He may be insisting on committing sins and he is a lair in his saying. He should not claim that he is repentant while he is not.

(2) Or, he may be abandoning sins by his heart.

Scholars have two opinions in this regard. Some did not like saying, "I repent to Him." Mutarrif heard a man saying, "I ask for Allâh's forgiveness and I repent to Him." Mutarrif got angry and said, "You may not repent."

(1) Recorded by Al-Bukhâry in *Kitâb At-Tawhîd* (Book on Monotheism), no. 7507; also recorded by Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 2758.

Yet, most scholars adopt the opinion that it is permissible to say "I repent to Him", and that a worshipper should undertake not to return to disobeying Allâh.

The Best Formula Of Asking For Forgiveness

The best formula of asking for forgiveness is that one should start by praising Allâh, confessing his sins and asking for forgiveness. Shaddâd bin Aws (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"The best way to seek forgiveness is to say, 'O Allâh! Thou are my Lord. There is none worthy of worship save Thee. Thou have created me, and I am Thy servant and I hold to Thy covenant as far as I can. I seek refuge in Thee from the evil of what I have done. I acknowledge the favors that Thou have bestowed upon me, and I confess my sins. Pardon me, for none but Thee has the power to pardon.' He who supplicates in these terms during the day with firm belief in them and dies on the same day (before evening), he will be one of the dwellers of Paradise. If anyone supplicates in these terms during the night with firm belief in them and dies before morning he will be one of the dwellers of Paradise." (Recorded by Al-Bukhâry)**[1]

(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6306.

'Abdullâh bin 'Umar reported that Abû Bakr supplicated Allâh saying, "I have oppressed myself, so forgive me, for no one forgives sins but You. You are the Oft-Forgiving and Most Merciful."([1])

Another formula of asking for forgiveness is to say, "I ask for Allâh's forgiveness, there no deity worthy of worship but Allâh, the Ever-Living, the Eternal and I repent to Him." Ibn 'Umar (may Allâh be pleased with him) reported that **Allâh's Messenger (peace be upon him) used to say one hundred times during one sitting, "My Lord! Forgive me and turn to me; Thou are the Oft-Returning with compassion and Ever-Merciful."**([2])

Abû Hurayrah (may Allâh be pleased with him) reported that he heard the Messenger of Allâh (peace be upon him) saying, **"By Allâh, I seek the forgiveness of Allâh and turn to Him in repentance more than seventy times a day."**([3])

Al-Agharr bin Yasâr Al-Muzany (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, "O people! Repent to Allâh and beg pardon from Him. I turn penitently towards Him a hundred times a day."([4])

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(1) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6362; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 2705

(2) Recorded by Abû Dawûd, no. 1516, At-Tirmidhy, no. 3434, Ibn Mâjah, no. 3814, and by Imam Ahmad, no. 2/21

(3) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6307.

(4) Recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 41/2702.

Generally speaking, the cure for sins is asking for forgiveness. Qatâdah said, "The Holy Qur'ân points out the illness and its cure. Your illnesses are sins and your cure is asking for forgiveness."

Monotheism

The gate to forgiveness is monotheism. Allâh says,

﴿ إِنَّ اللَّهَ لاَ يَغْفِرُ أَن يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَن يَشَاءُ ﴾ [سورة النساء ٤٨]

which means, **(Verily, Allâh forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases.)** *(An-Nisâ': 48)*

If a person committed as many sins as he could but he was a monotheist, Allâh will forgive his sins if He wills. If He wills, He will either forgive him or punish him for these sins, but he will not be eternally in Hell.

When a person sticks to monotheism, his heart will be full of the love of Allâh, His glorification, fear, trust in Him and hope for His pleasure. Once his heart is so, all his sins will be eliminated even if they had been numerous. They may be turned into good deeds, because monotheism is the core of this life.

This is the last hadîth mentioned by the Sheikh (may Allâh have mercy on him). We shall mention the rest of the fifty Hadîths and may Allâh guide us to prosperity and straightforwardness.

HADÎTH FOURTY-THREE

HADÎTH FORTY-THREE

Ibn 'Abbâs reported that the Prophet (peace be upon him) said,

"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it. Then whatever remains, should be given to the closest male relative of the deceased." (Recorded by Al-Bukhâry and Imam Muslim)[1]

Explanation of the Hadîth

Scholars have different opinions as to the meaning of the Prophet's (peace be upon him) saying **"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it."** Imams Ahmad, Ishâq bin Râhuiah and Ishâq bin Mansûr hold that it means that the allotted shares of inheritance prescribed in the Holy Qur'ân should be given to the due heirs. If something remains, it should be given to the closest male relative of the deceased. If there is a daughter, a sister, an uncle, or a cousin, or a paternal nephew, the closest male relative of the deceased should take the rest of the inherited property, after the daughter receives one half of it. This is the saying of Ibn 'Abbâs who used to stick to this hadîth, while testifying that many other scholars interpret it in a different way. The Zhâhiriyah adopted the same opinion of Ibn 'Abbâs.

To support his viewpoint, Ibn 'Abbâs had recourse to Allâh's saying,

(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6732; also recorded by Muslim in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2/1615.

﴿ قُلِ اللَّهُ يُفْتِيكُمْ فِي الكَلالَةِ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ﴾ [سورة النساء ١٧٦]

which means, **(They ask you for a legal verdict. Say, 'Allâh directs (thus) about *Al-Kalâlah* (those who leave neither descendants nor ascendants as heirs). If it is a man that dies, leaving a sister, but no child, she shall have half the inheritance.)** *(An-Nisâ': 176)*

He used to say, "Do you know better than Allâh?" He meant that Allâh allocated one half for the sister if she had no sons. How can others allocate one half for her when she has a son?[1]

Most scholars see that a sister who has a daughter should have the rest of the inherited property. This is the opinion of 'Umar bin Al-Khattâb, 'Aly bin Abî Tâlib, 'Âishah, Zayd, Ibn Mas'ûd, and Mu'âdh bin Jabal and most scholars followed their opinion. Their proof is the hadîth recorded by Al-Bukhâry on the authority of Hiraql bin Shurahbîl who said, "A man came to Abû Mûsâ and asked him about the shares of a daughter, a daughter of a son, a sister of the father and a mother. Abû Mûsâ said, 'The daughter should have one half and the sister should have the rest. Go to Ibn Mas'ûd and he will agree with me.' When the man went to Ibn Mas'ûd and asked him, Ibn Mas'ûd replied, 'I would be deviant and never be guided if I agreed. I shall issue the verdict just like the Prophet (peace be upon him) did: The daughter should have the half, the daughter of a son should have one sixth and the sister should have the rest.' The man said, 'I went to Abû Mûsâ and told him what Ibn Mas'ûd

(1) Recorded by 'Abdur-Razzâq in *Al-Mûsânnaf*, no. 10/254, 255.

said. Abû Mûsâ commented, 'Do not ask me as long as this great scholar is alive.'"[1]

In Sahîh Al-Bukhâry also, Al-Aswad bin Yazîd said, "During the era of the Prophet (peace be upon him), Mu'âdh bin Jabal issued a verdict that the daughter should have one half of the inherited properties while the sister should have the other half."

In a narrative by Abû Dawûd, Al-Aswad bin Yazîd said, "This happened when the Prophet (peace be upon him) was alive."[2]

The sound opinion is the one adopted by 'Umar bin Al-Khattâb and the majority of scholars. The above verse does not support the other opinion. The meaning of Allâh's saying, ﴿ فَلَهَا نِصْفُ مَا تَرَكَ ﴾ **"She shall have half the inheritance"** is that this is her prescribed share and this is provided that she does not have children. Therefore, following this verse, Allâh says,

﴿ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ﴾ [سورة النساء ١٧٦]

which means, **(If there are two sisters, they shall have two-thirds of the inheritance.)** (An- Nisâ': 176)

A sister will have one half of the inheritance if she does not have children. The two sisters, likewise, deserve the two thirds if they do not have children. If there is a son, he should be given priority over his brothers and sisters. If there is a daughter, she will have her right and the rest will be given to the brother and his sister.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6736

(2) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6734; also recorded by Abû Dawûd in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2893.

The verse means that the existence of a son prevents the sister from having one half of the inheritance. It does not indicate that the existence of a daughter prevents the sister from inheriting and that the latter will not inherit the rest of the properties. This is proved by Allâh's saying,

﴿ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُن لَّهَا وَلَدٌ ﴾ [سورة النساء ١٧٦]

(If (the deceased was) a woman, who left no child, her brother takes her inheritance.) *(An-Nisâ': 176)*

There is a consensus among scholars that a daughter does not prevent a brother from inheriting his sister's property after the daughter receives her due rights. The existence of a daughter just prevents a brother from having all the inheritance of his sister. Just as a son prevents a brother from having the inheritance of his sister, a daughter prevents a brother from having the rest of the inheritance of his sister, but she prevents him from having the whole inheritance of his sister.

The Prophet's (peace be upon him) said, **"Then whatever remains, should be given to the closest male relative of the deceased."** This refers, according to some scholars, to nephews, uncles and cousins. This is evidenced by the fact that the closest male relatives, such as sons and brothers, take their shares of inheritance after the prescribed shares are distributed.

Other scholars said that this part of the Hadîth refers to the relatives who do not have a share in the inheritance. This is indicated by the other narrative of the hadîth in which that the Prophet (peace be upon him) said, **"Divide properties among those who deserve their due shares according to the Book on Allâh."**

This includes all the people who must have their shares of inheritance as per the Holy Qur'ân. Thus, what the sister inherits along with her brother or cousin is included according to the text of the above Hadîth, because she is one of those who deserve a share of the inheritance. The same ruling applies to what the sister receives with the daughter.

Still other scholars say that the Prophet's (peace be upon him) saying, **"Give the Farâ'id (the shares of the inheritance that are prescribed in the Qurâ'n) to those who are entitled to receive it;"** and his saying, **"Divide properties among those who deserve their due shares according to the Book on Allâh,"** refer to the people who deserve shares of the inheritance according to the Book on Allâh. All such shares are ordained by Allâh whether they have been defined or not, as Allâh says,

﴿ لِلرِّجَالِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ وَلِلنِّسَاءِ نَصِيبٌ مِمَّا تَرَكَ الْوَالِدَانِ وَالأَقْرَبُونَ مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ نَصِيباً مَفْرُوضاً ﴾ [سورة النساء ٧]

which means, **(There is a share for men and a share for women from what is left by parents and those nearest related, whether, the property is small or large - a legal share.)** *(An-Nisâ': 7)*

Once the inheritance is divided according to the Book on Allâh and the heirs have received their due shares, the rest is to be distributed among the closest male relatives. If there is no obvious verse in the Holy Qur'ân that determines who should take what, the inheritance is to be given to the closest male relatives.

Thus, this hadîth points out how the inheritance is divided among its due recipients according to the Holy Qur'ân. It also points out how to divide the rest of the inheritance after giving each heir his due right mentioned in the Holy Qur'ân. It also sets out how other relatives, not mentioned in the Holy Qur'ân, will receive their shares. This Hadîth, along with the Qur'ânic verses on inheritance, gives us the minutest details on dividing the shares of inheritance.

Then, the author sets out to explain the Qur'ânic verses on inheritance. If a reader wants to know more about them, he should refer to the original source "Jami' Al-'Ulûm wa Al-Hikam."

HADÎTH FOURTY-FOUR

HADÎTH FORTY-FOUR

'Âishah (may Allâh be pleased with her) reported that the Prophet (peace be upon him) said, "**Suckling relations make all things unlawful which are unlawful through corresponding birth (blood) relations.**" (Recorded by Al-Bukhâry and Imam Muslim)(1)

Explanation Of The Hadîth

Scholars are in a unanimous agreement that this Hadîth and the like are applicable and that suckling relations make all things unlawful which are unlawful through corresponding birth (blood) relations. We shall mention in detail the woman unlawful to marry so that suckling relations will be known.

Birth and marriage

Birth and marriage may lead to making some women unmarriageable. Such prohibition is divided into two types:

Eternal prohibition which, in turn, is divided into two types:

The first type: It is prohibited for a man to marry his older female relations, such as his mother and grandmother. It is also prohibited for him to marry his offspring such as his daughters and grandchildren. Other prohibited women to marry are one's sisters, their daughters, nieces and their daughters, paternal aunts, maternal aunts, and the paternal and maternal aunts of one's father. Women lawful to marry include one's paternal and maternal cousins.

(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5099; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no. 2/1444.

The second type: It is prohibited for a man to marry the wives of his father and sons, the mothers and grandmothers of his wives, and the daughters of the women with whom he consummated marriage and their granddaughters. Imams Ash-Shafi'y and Ahmad stated that it is also prohibited to marry the daughters of the sons of one's wife from another man. It is also prohibited to marry the wife of one's father and the wife of one's son.

As for the woman, it is prohibited for her to marry her brothers, their sons, her paternal and maternal uncles, the father of her husband, the son of her husband, the husband of her daughter and the husband of her mother.

Prohibition that is related to men because a woman cannot marry two men at the same time: It is prohibited for a man to marry his wet nurses and their mothers, the daughters of his wet nurse and their daughters, his wet-nursed sisters and their daughters, and the parental and maternal aunts of his wet nurse. This means that if a woman suckles a baby before he is two years old, she becomes his mother according to the rulings of the Holy Qur'ân. It is prohibited for such a baby, when he is a man, to marry his wet nurse, her mother, or her daughters as stipulated in the Holy Qur'ân. The other prohibited women to marry have been known through the *Sunnah* of the Prophet (peace be upon him). The *Sunnah* also stipulates that it is prohibited to marry two daughters at the same time, and this ruling is applicable to the woman and her paternal or maternal aunt. It is also prohibited for a man to marry the daughters of his wet nurses' sons. **The Prophet (peace be upon him) refused to marry the**

daughter of Hamzah and the daughter of Abû Salamh saying that both their fathers had been suckled by his wet nurse.[1]

The same ruling applies to the husband of the wet nurse. He becomes the father of the baby, his children become the brothers and sisters of the baby, and his sisters become the paternal aunts of the baby. This is the opinion adopted by the majority of the Pious Predecessors and the four Juristic Schools. The proof of the afore-mentioned is the saying of 'Âishah, "My wet nurse's brother came and asked permission (to enter) but I refused to admit him till I asked Allâh's Massenger about that. He said, 'He is your uncle, so allow him to come in.' I said, 'O Allâh's Massenger! I have been suckled by a woman and not by a man.' Allâh's Massenger said, 'He is your uncle, so let him visit you when you are alone.' That happened after the command of Al-Hijâb (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding suckling relations."[2]

Ibn 'Abbâs was asked about a man who had two female slaves. One of them suckled a boy while the other suckled a girl. Is it possible for the boy and the girl to get married when they are old enough? Ibn 'Abbâs replied, "No."

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(1) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5100-5101; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no.12/1447-14/1448.

(2) Recorded by Al-Bukhâry in *Kitâb An-Nikâh* (Book on Marriage), no. 5103; also recorded by Muslim in *Kitâb Ar-Ridâ'* (Book on Suckling), no. 503/1445.

Marriage may make some women unmarriageable such as the wife of one's father and the wife of one's son. The same ruling applies to the mother and the daughter of one's wife. It is also prohibited to marry a woman and her sister at the same time. This also applies to the woman and her paternal or maternal aunt. All this is deduced from the explanation of this hadîth and there is unanimous agreement among scholars in this regard.

As for Allâh's saying,

﴿ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِنْ أَصْلَابِكُمْ ﴾ [سورة النساء ٢٣]

which means, **(The wives of your sons who (spring) from your own loins)** (An-Nisâ': 23), scholars say that it refers to the once adopted sons, as the Prophet (peace be upon him) married the wife of Zayd bin Hârithah who was his adopted son.

Such prohibition because of suckling is related to the suckled person and does not have the least effect on his real brothers, sisters, parents, paternal and maternal uncles and aunts. Thus, it is permissible for the real father of the suckled baby to marry the suckling woman. The same ruling applies to his real brother. It is also permissible for the real mother and sister of the suckled person to marry the father or brother of the wet nurse. This is the opinion adopted by the majority of scholars. It is also permissible for the suckled person to marry the sister of a girl suckled by his wet nurse and the sister of the daughter of his wet nurse. This is the opinion held by Ash-Shi'bi, Habîb bin Abî Thâbit and Imam Ahmad.

HADÎTH FOURTY-FIVE



HADÎTH FORTY-FIVE

Jâbir (may Allâh be pleased with him) narrated,

In the year of the Conquest of Mecca, I heard Allâh's Messenger (peace be upon him) saying, "Allâh, Exalted be He, made illegal the trade of wine, dead animals, pigs and idols." The people asked, "Allâh's Messenger! What about the fat of dead animals, for it was used for greasing boots and hides and people used it for lights?" He answered, "No, it is illegal." Allâh's Messenger (peace be upon him) further said, "May Allâh curse the Jews, for Allâh made the fat [of animals] illegal for them, yet they used to melt the fat, sell it, and eat up the money."[1]

Commentary On The Hadîth

This hadîth indicates that the sale and profit from things which are prohibited to use are also prohibited. This is a general rule that applies to all things from which it is prohibited to benefit. Such things are divided into two categories:First are things from which one benefits without their being consumed, such as idols. The benefit from them is the association of partners with Allâh. This is the gravest sin. Similar examples are books of polytheism, magic, unorthodox forms of worship, and misguided ideas, as well as illegal photos and illegal musical instruments such as the lute. The purchase of slave women for the sake of singing is also classified under this category.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'* (Book on Sales) no. 2236; also recorded by Muslim in *Kitâb Al-Musâqâ*h (Book on Crop-Sharing), no. 171/1581.

Second are things from which one benefits, that are consumed. If the major benefits of such things are illegal, then it is illegal to sell them. By way of example, it is illegal to sell pigs, wine and dead [animals], although they have other legal benefits, i.e., taking a bite of flesh if one is starving to death, taking a sip of wine if one is dying of thirst when water is not available, and extinguishing fire. Other legally controversial benefits are sewing with threads made of pig's hair as well as using its hair and skin. However, as long as such benefits are not the main benefits of the dead [animals], pits, and wine, they are disregarded and it is illegal to sell them. The major benefit of pigs and dead [animals] is as food. As for wine, drinking is the major benefit. That is why other minor benefit are disregarded and it is illegal to sell the dead [animal], pigs, and wine. This rule is demonstrated in the Prophet's (peace be upon him) answer to the question, "What about the fat of dead animals, for it was used for greasing boats and hides and people used it for light?" as "No, it is not legal."

Scholars have different opinions as to the interpretation of the Prophet's word "illegal." A group of scholars advocate that the Prophet meant, "It is illegal to benefit from the fat of dead animals." Accordingly, his saying, "illegal" emphasizes the impermissibility of selling dead animals, because it is not permissible to benefit from any part of them. Another group's view is that the Prophet meant that it is illegal to sell them, even though some benefits are permissible, because the main benefit of fat is eating; therefore, it is illegal to sell it for this particular reason.

The majority of scholars view that the skin is impure before tanning. Therefore, they prohibit its sale so long as it is a part of the dead animal. However, if tanned, it is permissible to sell, according to the scholars who believe that tanning purifies the skin.

The Legal Ruling Regarding The Sale Of Dogs

As for dogs, it is recorded in the two books of authentic hadîths that the Messenger of Allâh (peace be upon him) forbade taking the money for the sale of a dog.'[1] It is recorded in Muslim that Râfi' bin Khadîj heard the Prophet (peace be upon him) saying, **"The worst earning is the earning of a prostitute, the sale of a dog, and the earning of a cupper."[2]**

Scholars have differed as to the permissibility of the sale of a dog. The majority has forbidden it. This is due to the following reasons:

1. It is prohibited to sell dogs because they are impure. According to this group of scholars, it is prohibited to sell impure objects.
2. Dogs are not unconditionally permissible to benefit from, like mules and donkeys. Rather, it is permissible to have a dog for special reasons. Such a case does not entail the permissibility of selling it, by analogy to the case of blood and dead [animals], which are only permissible to sell on condition of necessity.

(1) Recorded by Al-Bukhâry in *Kitâb Al-Buyû'*(Book on Sales) no. 2237; also recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop sharing), no. 37/1567.

(2) Recorded by Muslim in *Kitâb Al-Musâqah* (Book on Crop-Sharing), no. 40/156.

3. Dogs are impermissible to sell because of their meanness and valuelessness. They are only of value to those people who are so stingy and degraded that they would take the price of something so easy to obtain that might be needed by others. It is prohibited to take its sale price in order to urge people to give dogs in charity if needed by others. A group of scholars have permitted the sale of dogs that are permissible to own, such as hunting dogs.

The Legal Ruling On Selling Cats

Scholars have differed as to the legal ruling on selling cats. Some of them have abhorred it, whereas some others have permitted it.

The Legal Ruling on the Sale of Non-Edible Animals

Other non-edible animals such as insects and the like are impermissible to sell. There is little benefit in them, therefore, they are not permissible to sell. This is deduced by way of analogy from dead [animals], which are impermissible to sell, although there is little benefit in them; therefore, they are not permissible to sell. Thereupon, according to the correct opinion it is impermissible to sell leeches for sucking blood, or worms for fishing, etc. As for things that are beneficial to hunting, such as leopards, hawks, and buzzards, the scholars have different opinions. Some permit them, whereas others consider them abhorred. The predominant opinion is that reported by the group, i.e. it is permissible to sell such animals in all cases. Elephants and monkeys have the same legal ruling as the leopard.

The Legal Ruling Regarding The Sale Of The Corpses Of Unbelievers

One of the things prohibited to sell is the corpse of an unbeliever, if killed. Ibn 'Abbâs narrated that, **"On the Day of the Battle of the Trench, the Muslims killed an unbeliever. The Muslims were given money in return for his corpse. The Messenger of Allâh's (peace be upon him) said, 'Give them [the unbelievers] his corpse; his corpse as well as his price is bad.' He did not accept the money in return for his corpse."**(1)

Wakî' said, "The corpse is not to be sold." Hârithah said, "I asked Ishâq about selling the corpses of the unbelievers to the unbelievers. Ishâq answered, "No." Abû 'Amr Ash-Shaybâny narrated that 'Aly caught Al-Mustawrad Al-'Ajly after apostatizing Islam and becoming a Nazarene. He asked him to repent and revert to Islam, but he refused. Thereupon, he killed him. The Nazarenes asked to buy his corpse for 30,000 pounds, but Aly refused and burnt it.(2)

(1) Recorded by Ahmad in his *Al-Musnad,* no., 2/248.
(2) Recorded by 'Abdur-Razzâq in his *Al-Mûsânnaf,* no. 101/170; also recorded by Al-Bayhâqy in his *As-Sunan Al-Kubrâ,* no. 6/254.

HADÎTH FOURTY-SIX



HADÎTH FORTY-SIX

Abû Burdah narrated that Abû Mûsâ Al-Ash'ary (may Allâh be pleased with him) said that "**The Prophet (peace be upon him) sent him to Yemen, and he asked the Prophet (peace be upon him) about certain [alcoholic] drinks which used to be prepared there. The Prophet (peace be upon him) said, 'What are they?' Abû Mûsâ said, 'Al-Bit' and Al-Mizr.' Abû Burdah was asked, 'What is Al-Bit'?' He answered, 'It is an alcoholic drink made from honey.' Then he was asked, 'What is Al-Mizr?" He answered, 'It is an alcoholic drink made from barley.' The Prophet (peace be upon him) said, 'All intoxicants are prohibited.'**"[1]

Commentary On The Hadîth

This hadîth is the basis for the prohibition of drinking all intoxicants. In His Book (the Qur'ân), Allâh mentioned the reason for prohibiting intoxicants. In the beginning phase of legislation, drinking wine was prohibited only when the prayer times were due. Once, when an immigrant prayed while in a state of drunkenness, he distorted the verses of the Qur'ân. Thereafter, the following Qur'ânic verse was revealed,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَقْرَبُوا الصَّلاَةَ وَأَنْتُمْ سُكَارَى حَتَّى تَعْلَمُوا مَا تَقُولُونَ ﴾

[سورة النساء ٤٣]

which means, **(O you who believe! Approach not As-Salâh (the prayer) when you are in a drunken state until you know the meaning of what you utter.)** (An-Nisâ'; 4:43)

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Magâzy* (Book on Expeditions), no. 4343.

The caller of the Prophet used to announce, "No drunk shall approach the prayer."[1] In the last phase of the legislation, wine was absolutely prohibited by virtue of the following Qur'ânic verses,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالأَنصَابُ وَالأَزْلامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ (٩٠) إِنَّمَا يُرِيدُ الشَّيْطَانُ أَن يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلاةِ فَهَلْ أَنتُم مُّنتَهُونَ (٩١) ﴾ [سورة المائدة ٩٠- ٩١]

which means, **(O you who believe! Intoxicants (all kinds of alcoholic drinks) and gambling, and Al-Anṣâb [animals that are sacrificed] on a stone altar for the idols] and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shayṭân's (Satan) handiwork. So avoid [strictly all] that (abomination) in order that you may be successful. Shayṭân wants only to excite enmity and hatred among you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from the prayer. So will you not then abstain?)** (Al-Mâ'dah; 5:90, 91).

The reason behind prohibiting wine (intoxicants) and gambling is mentioned in this verse. To explain, Satan incited people to enmity and hatred through intoxicants and gambling. Because a drunk cannot control himself, he might harm people, or their possessions. He might even commit murder. Thus, wine is the source of all evil. He who drinks may commit murder, adultery [or fornication] or even apostasy. If robbed, the harmed party might suffer from being forced to give up of all his money. Thus, he would feel malice towards the robber. For this reason,

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(1) Recorded by Abû Dawûd in *Kitâb Al-Ashribah* (Book on Drinks) no. 3670; also recorded by At-Tirmidhy in his *As-Sunan*.

everything leading to enmity and hatred is prohibited. The verse states that Satan hinders Muslims from the remembrance of Allâh and from prayer. The drunk becomes unconscious or semi-conscious, so he cannot remember Allâh, or pray. Therefore, a group of former scholars said that the drunk sometimes does not know his Lord. Since Allâh has created man to know, remember, worship, and obey Him, anything that hinders these actions; like, intoxication, is illegal.

Intoxication is different from sleep, because sleep is natural and it is inevitable that man take rest. Hence, it is one of the great favors with which Allâh has graced man. If one sleeps and gets up to remember Allâh, confide in Him, and pray to Him, one's sleep then assists him to perform prayer, and remember Allâh. Therefore, some of the Companions said, "I intend my sleep to be obedience to Allâh, just as I intend my awakening to worship Him."

As for gambling, it also hinders Muslims from prayer as well as the remembrance of Allâh. The gambler is so devoted to it that he leaves all his work and interests. In fact, he barely remembers them. This also contradicts the objective for which Allâh has created man, i.e., being so devoted to His knowledge, love, awe, remembrance, invocation, prayer, supplication, that he is not distracted by anything else. Whatever hinders man from such things while being unnecessary or even harmful is illegal.

All Intoxicants Are Prohibited

The saying of the Prophet (peace be upon him) **"All intoxicants are prohibited"** means, all that leads one to be unconscious in prayer or forgetful of it is illegal. Ibn 'Umar narrated that the Prophet (peace be

upon him) said, **"Every intoxicant is *khamr* (wine), and every *khamr* (wine) is prohibited."**[1]

The proof that every intoxicant is *khamr* (wine) is that wine was prohibited in Medina in answer to the question of the people of Medina about the drinks they had, though they did not have fermented grape juice. If the verse prohibiting wine were not inclusive of what they had, it would not have been a satisfactory answer to them. In addition, the reason behind prohibiting wine would not have been implied by the verse, the premise of which is illogical.

It is also recorded that when the verse prohibiting wine was revealed some people spilt the intoxicants they had. This indicates that they understood that all intoxicants had become prohibited. In Al-Bukhâry, it is recorded that Anas narrated that the Prophet said, **"Alcoholic drinks were prohibited at a time when we could rarely find wine made from grapes in Medina, for most of our alcohol was made from unripe and ripe dates."**[2] Anas also narrated, "While I was serving Abû Talha, Abû Dujânah and Abû Suhayl bin Al-Baydâ' with a drink made from a mixture of unripe dates, [it was revealed that] alcoholic drinks were made unlawful, whereupon I threw it away and I was their servant and the youngest of them, and we used to consider that drink an alcoholic drink in those days."[3]

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(1) Recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks) no. 2003.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Ashribah* (Book on Drinks), no. 5580.

(3) Recorded by Al-Bukhâry in *Kitâb Al-Ashribah* (Book on Drinks) no. 5600.

Ibn 'Umar said, **"'Umar delivered a sermon on the pulpit of Allâh's Messenger (peace be upon him) in which he said, 'Now, coming to the point, O people, the command pertaining to the prohibition of wine was revealed and it was prepared from five things: from grapes, dates, honey, wheat, and barley. *Al-khamr* (wine) is that which clouds the intellect.'"**[1]

There is a clear statement in other hadîths that it is prohibited to drink even a little amount of any beverage of which a great amount is intoxicant. Jâbir narrated that, the Prophet (peace be upon him) said, **"It is prohibited to drink even a little amount of a beverage of which a great amount is an intoxicant."**[2]

Types Of Intoxicants

Intoxicants are of two types:

The first type clouds the intellect and brings feelings of excitement and pleasure. This is the prohibited wine. **In *Al-Musnad*, it is reported by Talq bin Hanafy that he was sitting with the Prophet (peace be upon him) when a man asked the Prophet, "Messenger of Allâh, what do you think about a beverage that we prepare in our land from our fruits?" The Prophet (peace be upon him) said, "Who is asking about intoxicants? Do not drink them, nor offer them to your brother Muslim. By He Who created me or by Whom one takes the oath, he**

(1) Recorded by Muslim in *Kitâb At-Tafsîr* (Book on Qur'ânic Interpretation), no. 3032/32, 33.

(2) Recorded by Abû Dawûd in *Kitâb Al-Ashribah* (Book on Drinks) no. 3681; also recorded by At-Tirmidhy no. 1865, and Ibn Mâjah no. 3393.

who drinks intoxicants to become drunk shall not drink wine on Judgment Day."[1]

A group of scholars said that intoxicants are inclusive of solids as well as liquids, [whether eaten or drunk], whether they are prepared from grains, dates, milk, or anything else. They also included grapes, hashish, and other things eaten for the sake of excitement and intoxication.

The second type of intoxicant clouds the intellect but does not bring about any feelings of excitement and pleasure, such as an anesthetic and the like. Our companions, (the Hanbalîs) said, if it is taken for treatment and is the most effective treatment, it shall be permissible. It is narrated by 'Urwah bin Az-Zubayr that when he had a gangrenous sore on his leg that had to be cut, the physicians told him, he had to take an intoxicant medicine, so that he would not feel the pain of cutting. However, he refused and said, "I do not think a creature should drink an intoxicating beverage to lose consciousness to the extent that he would not know his Lord."[2] It is also narrated that he said, "I do not drink anything that hinders me from the remembrance of Allâh, Exalted be He.

As for taking an intoxicating medicine for a reason other than treatment, most of scholars, such as Al-Qâdy, Ibn 'Âqîl, and [Ibn Qudâmah] the author of *Al-Mughny*, said that it is prohibited. This is because it clouds the intellect without need.

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(1) Recorded in *Majma' Az-Zawâ'id* as narrated by Ahmad, no. 5/70. Yet, it is not recorded in the printed copy of *Al-Musnad* by Ahmad bin Hanbal.

(2) See *Siyar A'lâm An-Nubalâ'* (Biographies of Prominent Noble People) by Adh-Dhahaby.

Legal Punishment *(Al-Hadd)* is due on drinking enjoyable intoxicants, that is the type some people desire; therefore, the legal punishment is made to restrain them.The legal punishment prescribed for non-enjoyable intoxicants is only discretionary (ta 'zîr); this is because they are not so often desired that they need a fixed legal punishment. It is similar to eating the flesh of dead animals and pork as well as drinking blood.

HADÎTH FOURTY-SEVEN

HADÎTH FORTY-SEVEN

Al-Miqdâd bin Ma'dy Karib narrated,

> **"I heard the Messenger of Allâh saying, 'A son of Adam has never filled a vessel more vicious than his stomach. It is sufficient for a son of Adam to eat food enough to provide for his essential needs. If it is inevitable to eat more than that, he shall fill one third [of his stomach] with food, one third with drink, and leave one third [empty] for breathing [comfortably].'"**[1]

The Importance Of The Hadîth

This hadîth is a basis for the principles of medicine. It is narrated that when the physician Ibn Masawayh read this hadîth in the Book on Abû Khuthaimah he said, "If people make use of such words, they will be protected from diseases and maladies; hospitals and pharmacies will have no patients. He said this because overeating is the reason for all diseases.

Al-Hârith bin Kildah, a prominent Arab physician said, "Diet is the mother of medicine and overeating is the mother of illness." Al-Hârith also said, "That which kills human beings and annihilates animals in the wilderness is eating food while the stomach is still full of undigested food." It was also quoted, "If the dead were asked what the reason was for their death; they would have answered, "Overeating." These are but some of the benefits of diet for having sound health. As for

(1) Recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism) no. 2380. He labeled it as "good and authentic;" also recorded by Ibn Al-Mubârak in *Kitâb Az-Zuhd* (Book on Asceticism) no. 603 and by Al-Bayhâqy in his *Shu'ab Al-Imân* (Branches of Faith), no. 5648, 5650 and by At-Tabarâny 20/274.

the heart, little food brings about tender hearts and sound understanding, and humility. A small amount of food also decreases bodily desires and anger. Too much food results in just the opposite effect.

Ibn 'Umar said, "I have not been completely satiated for the last four months." 'Amr bin Qays said, "Beware of overeating; it hardens the hearts." Salamah bin Sa'îd said, "Men used to be criticized for overeating as much as they were criticized for committing sins."

Muhammad bin An-Nadr Al-Hârithy said, "Hunger leads to piety as fullness leads to arrogance." Ash-Shâfi'y said, "I have not been full for 16 years because fullness results in laziness, witlessness, and sleepiness. In addition, it weakens one's ability to worship." The Prophet (peace be upon him) recommended taking only a little amount of food and said, "It is sufficient for a son of Adam to eat food enough to provide for his essential needs." In the two books of authentic hadîths (Al-Bukhâry and Muslim) it is recorded that the Prophet said, **"A believer eats in one intestine [is satisfied with little food] whereas a disbeliever eats in seven intestines [eats much food]."**(1) This means that a believer eats according to the etiquettes of Islamic legislation and eats in one intestine, whereas a disbeliever gluttonously eats in seven intestines. The Prophet (peace be upon him) also recommended giving some of one's own food to others in addition to eating a small amount of food. The Prophet (peace be upon him) said, **"The food of one person is sufficient**

(1) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Food) no. 5393; also recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks) no. 2060, as narrated by Ibn 'Umar.

for two people, and the food of two people is sufficient for three people, and the food of three people is sufficient for four people."[1]

The best diet is to fill one third of the stomach with food, one-third with drinks and leave one third empty for breathing comfortably as was mentioned in the hadîth narrated by Al-Miqdâd. Drinking too much brings about sleep and spoils food. Sufyân said, "Eat whatever you like, but do not drink so as not to feel drowsy."

The Prophet (peace be upon him) and his Companions used to feel hungry and have little food. However, even if this was because they didn't have food, it is to be known that Allâh prescribed what was best for His Messenger. Therefore, Ibn 'Umar used to imitate the Prophet though he had the ability to eat much food. His father, 'Umar, used to do the same before him. In the two books of authentic hadîths (Al-Bukhâry and Muslim), it is recorded that 'Â'ishah narrated, "The family of Muhammad (peace be upon him) had not eaten bread to their satisfaction for three consecutive days since his arrival at Al-Madînah until he died."[2]

It is recorded in Muslim that 'Â'ishah narrated that, **"The Messenger of Allâh (peace be upon him) had not eaten barley bread to his satisfaction for two consecutive days until he died."**[3] Al-

(1) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Food), no. 5392; also recorded by Muslim in *Kitâb Al-Ashribah* (Book on Drinks), no. 178/2058.

(2) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Drinks) no. 5416; also recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 20/2970.

(3) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 22/2670.

Bukhâry recorded that Abû Hurayrah narrated, **"The Messenger of Allâh (peace be upon him) did not eat his fill for three successive days till he died."**[1]

Abû Hurayrah also narrated that **"Allâh's Messenger (peace be upon him) left this world without satisfying his hunger, even with barley bread."**[2] It is recorded in *Sahîh Muslim* that 'Umar delivered a sermon in which he mentioned the afflictions of people and said, **"I have seen the Messenger of Allâh suffering all day from hunger not having even poor dates."**[3] In *Manâqib Al-Imâm Ahmad*, Yahya bin Mandah narrated that Imâm Ahmad was asked about the Prophet's saying, **"one-third for food, one third for drinks, and one-third for breathing." He answered, "One third for food is the nourishment, one third for drinks, is the strength, and one third for breathing is the breath of life, and Allâh knows best."**

(1) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Food), no. 5374.
(2) Recorded by Al-Bukhâry in *Kitâb Al-At'imah* (Book on Food), no. 5414.
(3) Recorded by Muslim in *Kitâb Az-Zuhd* (Book on Asceticism), no. 36/2978.

HADÎTH FOURTY-EIGHT

HADÎTH FORTY-EIGHT

'Abdullâh bin 'Amr bin Al-'Âs (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said,

> **"Whosoever possesses these four characteristics is a sheer hypocrite and anyone who possesses one of them possesses a characteristic of hypocrisy till he gives it up: When he talks, he tells a lie; when he makes a covenant, he acts treacherously; when he makes a promise, he breaks it; and when he quarrels, he deviates from the Truth (he begins to abuse it)."** (Recorded by Al-Bukhâry and Muslim) [1]

Explanation Of The Hadîth.

Hypocrisy is a sort of deception and showing off of goodness while one has something different in his heart. In legal rulings, hypocrisy is divided into two types:

Grand hypocrisy is that which one shows that he believes in Allâh, His Angels, Holy Books, Messengers and the Last Day while in his heart he believes what contradicts all this. This was the hypocrisy which appeared during the era of the Prophet (peace be upon him). The Holy Qur'ân condemned such hypocrites, called them disbelievers and even told that they would be in Hell.

Lesser hypocrisy is that which one shows off that he is a righteous person while he is not.

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 6732; alsorecorded by Muslim in *Kitâb Al-Farâid* (Book on Shares of Inheritance), no. 2/1615.

Characteristics Of The Hypocrites

Hypocrites have the following characteristics:

First: Telling lies

Second: When making a promise, he breaks it. This is, in turn, divided into two cases:

The first case: When a person makes a promise with the intention that he will not fulfill it. This is the worst type of breaking promises. If a person says: "I will do so and so, God willing" while he does not have the intention to do it, this is considered as a mere lie.

The second case: When a person makes a promise with the intention of fulfilling it, but circumstances change and he breaks his oath without the least excuse.

Third: When he quarrels, he deviates from the truth. Once he deviates, truth turns into falsehood. This leads to lying as the Prophet (peace be upon him) said, **"Beware of lying, for lying leads to deviation, and deviation leads to Hell."**(1)

The Prophet (peace be upon him) also said, **"The most detestable man to Allâh is the most quarrelsome and argumentative."**(2)

(1) Recorded by Al-Bukhâry in *Kitâb Al-Adâb* (Book on Morals), no. 6094; also recorded by Muslim in *Kitâb Al-Birr Was-Silah* (Book on Righteousness and Good Relations), no. 105/2607.

(2) Recorded by Al-Bukhâry in *Kitâb Al-Mazhâlim* (Book on Injustice), no. 2457; also recorded by Muslim in *Kitâb Al- 'Ilm* (Book on Knowledge) no., 2668 on the authority of 'Âishah.

The Prophet (peace be upon him) also said, **"Verily, I am a human being, and the claimants bring to me (the dispute) and perhaps some of them are more eloquent than others. If I judge one to be the more eloquent, and thus decide in his favor, I, by my judgment, (give the undue share) out of the right of a Muslim, I thus give him (the more eloquent) a part of Fire."**[1]

If a person is better at argument, whether in matters of religion or worldly matters, and has the ability to support deviation and turn truth into falsehood and vice versa, this is considered one of the gravest sins and the most detestable characteristics of hypocrisy. Ibn 'Umar reported that the Prophet (peace be upon him) said, **"When a person disputes a false (fabricated) case and he knows this, he will be liable to the wrath of Allâh until he abandons (such disputing)."**[2]

Fourth: When he makes a covenant, he acts treacherously. Allâh enjoined us to fulfill the covenants. Allâh says,

﴿ وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولاً ﴾ [سورة الإسراء ٣٤]

which means, **(And fulfill (every) covenant. Verily! the covenant, will be questioned about.)** (Al-Isrâ': 34)

Allâh also says,

﴿ وَأَوْفُوا بِعَهْدِ اللَّهِ إِذَا عَاهَدتُّمْ وَلاَ تَنقُضُوا الأَيْمَانَ بَعْدَ تَوْكِيدِهَا وَقَدْ جَعَلْتُمُ اللَّهَ عَلَيْكُمْ كَفِيلاً ﴾ [سورة النحل ٩١]

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(1) Recorded by Al-Bukhâry in *Kitâb Ash-Shahâdâh* (Book on Testimony), no. 2680; also recorded by Muslim in *Kitâb Al-Aqdiyah* (Book on Legal Judgments), no. 1713 on the authority of Umm Salamah.

(2) Recorded by Abû Dawûd in *Kitâb Al-Aqdiyah* (Book on Legal Judgments), no. 3597; also recorded by Imam Ahmad in *Al-Musnad*, no. 2/70.

which means, **(And fulfill the Covenant of Allâh (*Bai'a*: pledge for Islam) when you have covenanted, and break not the oaths after you have confirmed them, and indeed you have appointed Allâh your surety.)** (An-Nahl: 91)

Allâh also says,

﴿ إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمَانِهِمْ ثَمَناً قَلِيلاً أُوْلَئِكَ لاَ خَلاَقَ لَهُمْ فِي الآخِرَةِ وَلاَ يُكَلِّمُهُمُ اللَّهُ وَلاَ يَنظُرُ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ وَلاَ يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [سورة آل عمران ٧٧]

which means, **(Verily, those who purchase a small gain at the cost of Allâh's Covenant and their oaths, they shall have no portion in the Hereafter (Paradise). Neither will Allâh speak to them, nor look at them on the Day of Resurrection, nor will He purify them, and they shall have a painful torment.)** (Âl-'Imrân: 77)

Ibn 'Umar (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"On the Day of Judgment, every traitor will have a banner (of a sort showing his shame)."**[1]

Ibn 'Umar (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"On the Day of Judgment, every traitor will have a banner (of a sort showing his shame). It will say, "This is the perfidy committed by so and so."**[2]

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(1) Recorded by Al-Bukhâry in *Kitâb Al-Jizyah* (Book on Land Tribute), no. 3188; also recorded by Muslim in *Kitâb Al-Jihâd* (Book on Fighting in the Cause of Allâh), no. 11/1735.

(2) Recorded by Imam Muslim in *Kitâb Al-Jihâd* (Book on Fighting in the Cause of Allâh), no. 10/1735.

Treachery Is Prohibited

Treachery is prohibited even if the other party of the covenant is a disbeliever. 'Abdullâh bin 'Amr reported that the Prophet (peace be upon him) said, **"Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance reached in forty years."**(1)

In the Holy Qur'ân, Allâh enjoined the Muslims to fulfill the covenants with the polytheists, as long as they did not breach them. As for the covenants made between Muslims, fulfilling them is highly required and breaching them is a graver sin.

The gravest sin in breaching covenants is when a subject disobeys his ruler to whom he pledges allegiance. Abû Hurayrah reported that the Prophet (peace be upon him) said, **"There are three types of persons to whom Allâh will not speak on the Day of Resurrection nor will He purify them or look at them and they will have a painful punishment."**

The Prophet (peace be upon him) mentioned among them, **"A man who pledges allegiance to an Imam for nothing more than worldly benefits. If he is given such benefits, he will be loyal; otherwise, he will not."**(2)

(1) Recorded by Al-Bukhâry in *Kitâb Ad-Diyât* (Book on Blood Money), no. 6914.

(2) Recorded by Al-Bukhâry in *Kitâb Ash-Shahâdâh* (Book on Testimony), no. 2672; also recorded by Muslim in *Kitâb Al-Imân* (Book on Faith), no. 108/173.

It is prohibited to breach any covenant made among Muslims, be they related to sales or marriage contracts. The same ruling applies to covenants made with Allâh, such as fulfilling vows.

Fifth: When he is entrusted with a deposit, he is a traitor while he should settle it, as Allâh says,

﴿ إِنَّ اللَّهَ يَأْمُرُكُمْ أَن تُؤَدُّوا الأَمَانَاتِ إِلَى أَهْلِهَا ﴾ [سورة النساء ٥٨]

which means, **(Verily! Allâh commands that you should render the trusts to those to whom they are due.)** (An-Nisâ': 58)

Allâh also says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لاَ تَخُونُوا اللَّهَ وَالرَّسُولَ وَتَخُونُوا أَمَانَاتِكُمْ وَأَنْتُمْ تَعْلَمُونَ ﴾ [سورة الأنفال ٢٧]

which means, **(O you who believe! Betray not Allâh and His Messenger, nor betray knowingly your *Amânât* (things entrusted to you, and all the duties which Allâh has ordained for you))** (Al-Anfâl: 27)

Treachery in trust is a characteristic of hypocrites.

Lesser hypocrisy

Lesser hypocrisy stems from variance between one's inner intentions and his deeds. Al-Hasan said, **"The signs of hypocrisy are the variance between the heart and the tongue and the inner intentions and deeds."** When Hudhayfah was asked about the characteristic of a hypocrite, he said, **"He describes faith but he does not act in accordance with it."** It was said to Ibn 'Umar, **"When we visit our ruler and we talk to him, our speech is different from that which we**

use to practise when we are not with him." Ibn 'Umar said, "We used to consider this act as hypocrisy."[1]

Hudhayfah said, "You are uttering speeches which we used to consider as signs of hypocrisy during the era of the Prophet (peace be upon him)." He also said, "A man would speak a word during the era of the Prophet (peace be upon him) which would taint him as a hypocrite. I hear such words from you scores of times in the meeting."[2]

Bilâl bin Sa'd said, "A hypocrite says what he knows and does what he denies." For this reason, the Companions were afraid that they might be hypocrites without knowing it. 'Umar bin Al-Khattâb used to ask Hudhayfah whether he was one of them or not. Ibn Abî Mulaykah said, "I saw thirty companions all fearing that they might be hypocrites."[3]

Lesser hypocrisy is the gate to grand hypocrisy, just as sins are the gateway to disbelief. Just as a person who insists on committing sins, may be deprived of belief when he dies, a person insisting on the signs of lesser hypocrisy may be deprived of belief and become a total hypocrite.

The Most Notorious Traits Of Hypocrisy

The most notorious trait of hypocrisy is when a person commits a deed showing off that he has good intentions, when in fact, his intentions are evil. When he achieves his evil intentions through such deceit, he is pleased with deceiving others and that people praise him for his

(1) Recorded by Al-Bukhâry in *Kitâb Al-Ahkâm* (Book on Legal Judgments), no. 7178

(2) Recorded by Imam Ahmad in his *Al-Musnad*, no. 5/386, 390.

(3) Recorded by Al-Bukhâry, no. 1/109

machinations. Allâh mentioned such traits about the Jews and the hypocrites in the Holy Qur'ân. About the hypocrites, He says,

﴿ وَالَّذِينَ اتَّخَذُوا مَسْجِداً ضِرَاراً وَكُفْراً وَتَفْرِيقاً بَيْنَ الْمُؤْمِنِينَ وَإِرْصَاداً لِّمَنْ حَارَبَ اللَّهَ وَرَسُولَهُ مِن قَبْلُ وَلَيَحْلِفُنَّ إِنْ أَرَدْنَا إِلاَّ الْحُسْنَى وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴾ [سورة التوبة ١٠٧]

which means, (**And as for those who put up a mosque by way of harming and disbelief, and to disunite the believers, and as an outpost for those who warred against Allâh and His Messenger (Muhammad, peace be upon him) aforetime, they will indeed swear that their intention is nothing but good. Allâh bears witness that they are certainly liars.**) (At-Tawbah: 107)

About the Jews, He says,

﴿ لاَ تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا أَتَوا وَيُحِبُّونَ أَن يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلاَ تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴾ [سورة آل عمران ١٨٨]

which means, (**Think not that those who rejoice in what they have done (or brought about), and love to be praised for what they have not done,- think not you that they are rescued from the torment, and for them is a painful torment.**) (Âl-'Imrân: 188)

Ibn 'Abbâs said that this verse was revealed regarding the Jews. **The Prophet (peace be upon him) asked them about something, which they denied and told him about something different. They left him believing that they told him what he wanted to know, and were**

happy because they denied and concealed what they had been asked to explain.[1]

Abû Saî'd reported that **the above verse was revealed about some hypocrites who did not march with the Prophet (peace be upon him) when he set out to fight the polytheists. They were happy because they did not participate in these battles. When the Prophet (peace be upon him) returned, they would apologize to him and wanted to be praised for what they have not done.**[2]

Ibn Mas'ûd reported that the Prophet (peace be upon him) said, **"Those who cheat us are not of us. Deception and cheating are in Hell."**[3] Allâh described the hypocrites as deceivers. Abû Al-'Atâhiyah said, "You will only attain worldly benefits on account of religion. Religion is no more than good manners."

Conceit and deception are from Hell and they are the characteristics of the hypocrites. Once the Companions knew that hypocrisy was the variance of inner intentions and deeds, they feared that when they were busy with their families, children and money, that their hearts would become less softened than when listening to the Holy Qur'ân and Prophetic hadîth, which they miscalculated as hypocrisy, when it is not.

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(1) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'anic Exegesis), no. 4568; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Attribute of the Hypocrites), no. 8/2778.

(2) Recorded by Al-Bukhâry in *Kitâb At-Tafsîr* (Book on Qur'anic Exegesis), no. 4567; also recorded by Muslim in *Kitâb Sifât Al-Munafiqîn* (Attribute of the Hypocrites), no. 7/2777.

(3) Recorded by Imam Muslim on the authority of Abû Hurayrah and also recoded by Ibn Hibbân in his Sahîh, no. 5559.

Abû Ribî' Hanzhalah bin Ar-Rabî' Al-Usayd (may Allâh be pleased with him) was amongst the scribes of Allâh's Messenger (peace be upon him). He reported, **"I met Abû Bakr (may Allâh be pleased with him) who said, 'How are you?' He (Hanzhalah) said, 'Hanzhalah has turned to be a hypocrite.' He (Abu Bakr) said, 'Glory be to Allâh, what are you saying?' He said, 'I say that when we are in the company of Allâh's Messenger (peace be upon him) we ponder over Hell-Fire and Paradise, as if we are seeing them with our eyes and when we are away from Allâh's Messenger (peace be upon him) we pay attention to our wives, our children and our business and most of these things (pertaining to after life) slip out of our minds.' Abû Bakr (may Allâh be pleased with him) said, 'By Allâh, I also experience the same.' So I and Abû Bakr went to Allâh's Messenger (peace be upon him) and said to him, 'Allâh' Messenger, Hanzhalah, has become a hypocrite.' Thereupon Allâh's Messenger (peace be upon him) said, 'What has happened to you?' I said, 'Allâh's Messenger, when we are in your company, we are reminded of Hell-Fire and Paradise as if we are seeing them with our own eyes, but whenever we go away from you and attend to our wives, children and business, much of these things go out of our minds.' Allâh's Messenger (peace be upon him) said, 'By Him in Whose Hand my life is, if your state of mind remains the same as it is in my presence and you are always busy in the remembrance (of Allâh), the Angels will shake hands with you in your beds and in your streets but, Hanzhalah, time should be devoted (to the worldly affairs) and time (should be devoted to prayer and mediation). He (the Holy Prophet) said this thrice.'"**[1]

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(1) Recorded by Imam Muslim in *Kitâb At-Tawbah* (Book on Repentance), no. 12/2750.

HADÎTH FOURTY-NINE

HADÎTH FORTY-NINE

'Umar bin Al-Khattâb (may Allâh be pleased with him) reported,

"I heard the Messenger of Allâh (peace be upon him) saying, 'If you all put your trust in Allâh with due reliance, He will certainly give you provision as He supplies provisions to birds who get up hungry in the morning and return with full belly at dusk.'" (Recorded by Imam Ahmad, At-Tirmidhy, An-Nasâ'iy, Ibn Mâjah, Ibn Hibbân and Al-Hâkim. At-Tirmidhy said that it is an authentic hadîth.)[1]

This hadîth is one of the basic religious texts that deal with putting trust in Allâh which is the greatest reason for attaining Allâh's provisions, as Allâh says,

﴿ ... وَمَن يَتَّقِ اللَّهَ يَجْعَل لَّهُ مَخْرَجاً (٢) وَيَرْزُقْهُ مِنْ حَيْثُ لاَ يَحْتَسِبُ ... (٣) ﴾

[سورة الطلاق ٢-٣]

which means, **(And whosoever fears Allâh and keeps his duty to Him, He will make a way for him to get out (of every difficulty). And He will provide him from (sources) he never could imagine.)** (At-Talâq: 2-3)

If people are pious and they put their trust in Allâh, He will suffice them as far as their worldly benefits and the affairs of the Hereafter are concerned. This was elaborated when explaining the hadîth

(1) Recorded by Imam Ahmad, no. 1/30, 25; also recorded by At-Tirmidhy in *Kitâb Az-Zuhd* (Book on Asceticism), no. 2344; Ibn Mâjah, no. 4164, Ibn Hibbân, no. 730, and by Al-Hâkim in *Al-Mustadrak*, no. 4/318.

reported by Ibn 'Abbâs, **"Preserve Allâh and Allâh will preserve you."**[1]

A scholar said, "Putting trust in Allâh will suffice a person from whatever worries him." Putting trust in Allâh means that one devotes his heart to Allâh in order to attain interests and protect him from evils as far as the affairs of this world and the Hereafter are concerned. One should be quite sure that Allâh Alone gives or abstains from giving and benefits or causes harm. Sa 'îd bin Jubayr said, "Putting trust in Allâh is the essence of faith." Wahb bin Munabbih said, "The ultimate end of belief is putting trust in Allâh." Al-Hasan said, "Putting trust in Allâh means that a worshipper trusts none but Him."

Putting Trust In Allâh Does Not Contradict Taking The Required Steps

Putting trust in Allâh does not contradict taking the required steps, because this was enjoined by Allâh and this is the normal course of events. Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا خُذُوا حِذْرَكُمْ ﴾ [سورة النساء ٧١]

which means, **(O you who believe! Take your precautions.)** (An-Nisâ': 71)

Allâh also says,

﴿ وَأَعِدُّوا لَهُم مَّا اسْتَطَعْتُم مِّن قُوَّةٍ وَمِن رِّبَاطِ الْخَيْلِ ﴾ [سورة الأنفال ٦٠]

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(1) Recorded by At-Tirmidhy, no. 2516; by Imam Ahmad, no. 1/293, and by Ibn As-Sinny in *A'mâl Al-Yawm Wa l-Laylah* (Acts of the Day and Night), no.425

which mean, **(And make ready against them all you can of power, including steeds of war (weapons, etc.))** (Al-Anfâl: 60)

Allâh also says,

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ ﴾

[سورة الجمعه ١٠]

which means, **(Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh** (by **working, etc.))** (Al-Jumu'ah: 10)

Sahl At-Tustury said, "If a person abandons taking the required procedures, he rejects the Sunnah. If a person abandons putting trust in Allâh, he rejects faith. Putting trust in Allâh is the mode of the Prophet (peace be upon him) and taking the required procedures is the habit of the Prophet (peace be upon him). Whoever sticks to his mode should not abandon his Sunnah."

The Deeds Performed By A Worshipper

The deeds performed by a worshipper are divided into three types:

First: The good deeds with which people are enjoined and which lead them to Paradise and save them from Hell. These deeds must be performed along with putting trust in Allâh and seeking His help. If a person does not perform the required deeds, he deserves the legal penalties in this world as well as in the Hereafter.

Second: The traditional habits Allâh enjoined His worshippers to do such as eating when feeling hungry, drinking when feeling thirsty and warming oneself when feeling cold. If a person abandons such habits to the extent that he causes harm to himself, he deserves punishment. Yet,

Allâh may grant some of His worshippers the ability to bear some circumstances which others can not. For example, the Prophet (peace be upon him) used to fast for two consecutive days, but he enjoined his Companions from doing so saying, **"I am not like you. I am fed and provided with drink."**(1)

In another narrative, he said, **"I stay with my Lord Who feeds me and provides me with water."**(2)

In a third narrative, he said, **"I have a Deity Who feeds me and provide me with water."**(3)

This means that Allâh feeds him and provides him with power represented by divine knowledge and gifts which make him live without food and drink. If a person follows this procedure and it does not dissuade him from obeying Allâh, he is not to be blamed. Yet, if it prevents him from performing some of the duties prescribed for him, this is considered as a deniable act.

Third: The ordinary practices on which life in this world are based. Such practices may be violated for some people as Allâh wills. For example, some people may be cured without using medicine. There is a controversy among scholars whether one should take medicine or put his trust in Allâh. Imam Ahmad is of the opinion that putting trust in Allâh is

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(1) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1962; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no. 1102, on the authority of Ibn 'Umar.

(2) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1964; also recorded by Muslim in *Kitâb As-Siyâm* (Book on Fasting), no. 61/1105, on the authority of 'Âishah.

(3) Recorded by Al-Bukhâry in *Kitâb As-Sawm* (Book on Fasting), no. 1963.

better if one is able to afford its consequences as the Prophet (peace be upon him) said, **"These are your people and of them there are seventy thousand who shall enter Paradise without being taken to account and torment."** He said about them, **"They are those who do not pronounce Ruqiah (incantation) on others, nor seek Ruqiah to be pronounced on them (as a means for protection from evil), but trust in their Lord."**[1]

Scholars who adopt the opinion that one should take medicine say that this was the habit of the Prophet (peace be upon him) who used to stick to the best practices and deeds. They interpreted the hadîth as referring to prohibited Ruqyah.

Such customs may be violated for some people for whom Allâh grants provisions from taking the required procedures in this regard. If a person was granted excessive trust in Allâh and knew that Allâh would grant him provisions without exerting effort, it is permissible for him to abandon seeking provisions. This Hadîth elaborates this idea. It indicates that people get tired in this world because they do not understand the true meaning of putting trust in Allâh. If they are sincere in putting trust in Allâh, He would grant them provisions with minimum effort on their part, just like Allâh supplies provisions to birds who get up hungry in the morning and return with full bellies at dusk.

A person may be deprived of provisions because of the sins he commits, as the Prophet (peace be upon him) said, **"A worshipper is**

(1) Recorded by Al-Bukhâry in Kitâb Ar-Riqâq (Book on Heart Softness), no., 6472.

deprived of provisions because of the sins he commits."[1] Jâbir reported that the Prophet (peace be upon him) said, **"A person will not die until he attains all his provisions. So fear Allâh and seek provisions in a lawful way. Take lawful money and abandon ill-gotten money."**[2]

'Umar bin Al-Khattâb said, "A worshipper will have his ordained provisions. If he is content, Allâh will grant him such provisions. If he commits sins in procuring such provisions, he will have no more than them. "

If a person does not exert any effort to attain provisions, he is an incapable and sinful person. Abû Hurayrah (may Allâh be pleased with him) reported that the Messenger of Allâh (peace be upon him) said, **"A strong believer is better and dearer to Allâh than a weak one, and there is good in both. Cherish that which gives you benefit (in the Hereafter). Seek help from Allâh and do not feel disabled. If anything (in the form of trouble) comes to you, do not say, If I had done that, so and so would have happened. But say: Allâh so determined and He executes what He has ordained. The word (if) opens the gates for Satan.'"**[3]

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(1) Recorded by Imam Ahmad in *Al-Musnad*, no., 5/277, 280; also recorded by Ibn Mâjah, no. 90; by Ibn Hibbân in his *Sahîh*, no., 872.

(2) Recorded by Ibn Mâjah, no., 2144; by Ibn Hibbân in his *Sahîh*, no., 3239-3241.

(3) Recorded by Imam Muslim in Kitâb Al-Qadar (Book on Predestination), no. 34/2664.

A person should take the required procedures and exert the prerequisite efforts and then put his trust in Allâh. Putting trust in Allâh does not contradict exerting the prerequisite efforts. Muâ'wiyah bin Qurrah said, "'Umar bin Al-Khattâb met some Yemeni people and he asked them, 'Who are you?' They said, 'We put trust in Allâh.' 'Umar bin Al-Khattâb said, 'No, a person who puts trust in Allâh is the one who exerts an effort and then puts trust in Allâh.'"

Putting trust in Allâh with sincerity means that one knows full well that Allâh guarantees his provisions and that provisions will be ordained for the believer as well as the unbeliever, as Allâh says,

﴿ وَمَا مِن دَابَّةٍ فِي الأَرْضِ إِلاَّ عَلَى اللَّهِ رِزْقُهَا ﴾ [سورة هود ٦]

which means, **(And no (moving) living creature is there on earth but its provision is due from Allâh.)** (Hûd: 6)

Allâh supports all living creatures with provisions although many of them are weak and are unable to obtain provisions. Allâh also says,

﴿ وَكَأَيِّن مِّن دَابَّةٍ لاَّ تَحْمِلُ رِزْقَهَا اللَّهُ يَرْزُقُهَا ﴾ [سورة العنكبوت ٦٠]

which means, **(And so many a moving (living) creature there is, that carries not its own provision! Allâh provides for it and for you.)** (Al-'AnkAbut: 60)

As long as a worshipper is alive, his provisions are guaranteed by Allâh. Allâh may support him with them without exerting any effort. Al-Muthanna Al-Anbâry, one of Imam Ahmad's followers, said, "Do not care for provisions and do not be discontent with Allâh's provisions."

The fruit of putting trust in Allâh is contentment with the divine decrees and Allâh's ordinance. A person who attributes all his affairs to Allâh and becomes content with His ordinance has already put his trust in Allâh. This is the way Al-Hasan and Al-Fudayl interpreted putting trust in Allâh. Ibn Abî Ad-Dunia said, "A wise man said, 'Putting trust in Allâh has three degrees: **First** is the abandonment of complaint, which is the degree of the ascetics; **second** is the contentment which is the degree of the sincere and righteous people, and **third** is love, which is the degree of the Messengers.'"

When a person puts his trust in Allâh and he is patient with what Allâh ordained, he is characterized as a patient person. If he is satisfied with what Allâh ordains, he is a content person. If he has no choice at all beside Allâh's ordinance, he is a lover of Allâh.

'Umar bin 'Abdul-'Azîz said, "The main source of my happiness is contentment with Allâh's ordinance."

HADÎTH FIFTY

HADÎTH FIFTY

'Abdullâh bin Busr (may Allâh be pleased with him) reported that one of the Companions said,

> **"'O Messenger of Allâh! There are many ordinances of Islam for me. So tell me something by which I may hold tight.' He (the Prophet, peace be upon him) said, 'Your tongue should always be busy remembering Allâh.'"** (Recorded by Imam Ahmad)[1]

Explanation Of The Hadîth

Excellence of frequent remembrance of Allâh

Allâh enjoined the believers to always remember Him and He praised them for doing so as He said,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا اللَّهَ ذِكْراً كَثِيراً (٤١) وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً (٤٢) ﴾

[سورة الأحزاب ٤١-٤٢]

which means, **(O you who believe! Remember Allâh with much remembrance. And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers])** (Al-Ahzâb: 41)

Allâh also says,

﴿ وَاذْكُرُوا اللَّهَ كَثِيراً لَعَلَّكُمْ تُفْلِحُونَ ﴾ [سورة الجمعة ١٠]

which means, **(And remember Allâh much, that you may be successful.)** (Al-Jumu'ah 10)

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(1) Recorded by Imam Ahmad, no. 4/188, 190, by At-Tirmidhy, no. 3375; and by Ibn Mâjah, no. 3793

Allâh also says,

﴿ وَالذَّاكِرِينَ اللَّهَ كَثِيراً وَالذَّاكِرَاتِ أَعَدَّ اللَّهُ لَهُم مَّغْفِرَةً وَأَجْراً عَظِيماً ﴾

[سورة الأحزاب ٣٥]

which means, **(And the men and the women who remember Allâh much with their hearts and tongues (while sitting, standing, lying, etc. for more than 300 times extra over the remembrance of Allâh during the five compulsory congregational prayers) or praying extra additional *Nawâfil* prayers of night in the last part of night, etc.) Allâh has prepared for them forgiveness and a great reward (i.e., Paradise))** *(Al-Ahzâb: 35)*

Allâh also says,

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَاماً وَقُعُوداً وَعَلَى جُنُوبِهِمْ ﴾ [سورة آل عمران ١٩١]

which means, **(Those who remember Allâh (always, and in prayers) standing, sitting, and lying down on their sides.)** *(Âl-'Imrân: 191)*

Abû Hurayrah (may Allâh be pleased with him) reported that Allâh's Messenger (peace be upon him) said, **"'The Mufarridûn have gone ahead.' They said, 'Who are the Mufarridûn?' He replied, 'Those men and women who remember Allâh always.'"**(1)

The Mufarridûn are the people who frequently remember Allâh. They are so called because they perform such deeds alone, and none competes with them in this regard. 'Umar bin 'Abdul-'Azîz said at the night of 'Arafah, "The person whose camel arrives first is not ranked number 1. It is the person who is forgiven by Allâh." **'Âishah reported**

(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allah), no. 4/2676.

that the Prophet (peace be upon him) used to remember Allâh in all situations.[1]

This means that he used to remember Allâh when walking, sitting down or laying down, whether in a state of major ritual purity or not. **One of the seven people whom Allâh will put under His shade when there is no shade save His is "A man who, when alone, remembered Allâh and his eyes were all tears."**[2]

Commenting on Allâh's saying,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تُقَاتِهِ ﴾ [سورة آل عمران ١٠٢]

which means, **(Fear Allâh (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared.)** (Âl-'Imrân: 102), Ibn Mas'ûd said, "He should be obeyed and never disobeyed. He should be remembered and never forgotten. He should be thanked and never renounced."

Al-Hasan said, "The most beloved worshippers to Allâh are those who remember Him very frequently and those who have a pious heart." Ka'b said, "When a person remembers Allâh very frequently, he is safe from hypocrisy." This is evident as Allâh says about the hypocrites that they rarely remember Allâh. When a person remembers Him very often, he acts in disconformity with their habit. For this reason, Allâh ended sûrah Al-Munafiqûn with the command to remember Him and that

(1) Recorded by Imam Muslim in *Kitâb Al-Hayd* (Book on Menstruation), no. 117/373.

(2) Recorded by Al-Bukhâry in *Kitâb Ar-Riqâq* (Book on Heart Softness), no. 6479 on the authority of Abû Hurayrah

neither money nor children should dissuade a person from remembering Him. Otherwise, he will be one of the losers.

Remembering The Beloved

The lover never forgets the name of the beloved. If a lover puts on airs of trying to forget the name of his beloved, he will never manage to do it. He is also not able to stop mentioning him with his tongue. How can a lover forget his beloved while his name is inscribed on the heart!

Whenever the polytheists tortured Bilâl in order to renounce monotheism, he kept on saying "He is the Only One." If they said to him "say Al-Lât and Al-'Uzzâ", he would say, "I can not."

As long as a worshipper's knowledge of Allâh is strong, he will keep on remembering Him. Some ascetics even used to say "Allâh" when they were asleep. The inhabitants of Paradise will say Tasbîh just as they take a breath. For them, "There is no god worthy of worship but Allâh" will be just like cool water for the people of this world. Ath-Thawry used to say, "I don not remember You too much because I forget You, but this is the habit of my tongue."

When the lover hears the name of his beloved, he becomes happy and may get worried. The Prophet (peace be upon him) said to Ibn Mas'ûd, "**'Let me hear you recite the Holy Qur'ân.' Ibn Mas'ûd said, 'Will I recite to you while it has been revealed to you?' The Prophet (peace be upon him) said, 'I would like to hear it from others.' When**

Ibn Mas'ûd began to recite, the Prophet (peace be upon him) was all tears."[1]

Remembrance Is The Relief Of The Believers' Hearts

Remembrance is the relief of the believers' hearts. Allâh says,

﴿ الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُم بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ﴾

[سورة الرعد ٢٨]

which means, **(Those who believe (in the Oneness of Allâh - Islamic Monotheism), and whose hearts find rest in the remembrance of Allâh, Verily, in the remembrance of Allâh do hearts find rest.)** (Ar-Ra'd: 28)

Mâlik bin Dinâr said, "A person's heart will never find rest except in the remembrance of Allâh. Verily, in the remembrance of Allâh do hearts find rest. The hearts of lovers will not be relieved except with the remembrance of Allâh and the souls of the believers will not find rest except in seeing Him." Dhun-Nûn said, "This world will not be good except when remembering Him. The Hereafter will not be good except through His forgiveness. Paradise will not be good except when seeing Him."

Staying Alone For Remembrance Of Allâh

True lovers of Allâh will hate anything that distracts them from remembering Allâh. They do not love anything more than staying alone in order to remember Him. When a lover's knowledge of Allâh is

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[1] Recorded by Al-Bukhâry in *Kitâb Fadâ'il Al-Qur'ân* (Book on the Merits of the Qur'ân), no. 5050; also recorded by Muslim in Kitâb Salât Al-Mûsâfirîn (Book on the Travelers' Prayer), no. 800/247, 248.

complete, nothing will distract his heart and tongue from remembering Him. He lives in this world with his body, but his soul clings to the Supreme Deity. 'Aly bin Abî Tâlib said about such people, "They lived in this world with their bodies, but their soul clings to the Supreme Deity."

A poet said in this regard,

My body is with me,

But my soul is with You.

The body is in a strange country

While the soul is in its home.

Another poet said,

I talked to You with my heart,

But my body talks to my mates.

The body sits with my mates,

But my heart is preoccupied with his beloved.

This was the mode of the Messengers and their sincere followers, as Allâh says,

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيراً ﴾ [سورة الأنفال ٤٥]

which means, **(O you who believe! When you meet (an enemy) force, take a firm stand against them and remember the Name of Allâh much (both with tongue and mind))** (Al-Anfâl: 45)

Allâh also says,

﴿ فَإِذَا قَضَيْتُم مَّنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ ﴾ [سورة البقرة ٢٠٠]

which means, **(So when you have accomplished your Manasik [(i.e. Ihram, Tawaf of the Ka'bah and As-Safa and Al-Marwah), stay at "Arafât, Muzdalifah and Mina, throwing the pebbles, slaughtering of Hady (animal, etc.)]. Remember Allâh as you remember your forefathers.)** (Al-Baqarah: 200)

Allâh also says,

﴿ فَاذْكُرُوا اللَّهَ قِيَاماً وَقُعُوداً وَعَلَى جُنُوبِكُمْ ﴾ [سورة النساء ١٠٣]

which means, **(Remember Allâh standing, sitting down, and lying down on your sides.)** (An-Nisâ': 103)

The above verse refers to the performance of prayer in case of fear. Thereafter, Allâh says what means,

﴿ فإذا اطمأننتم فأقيموا الصلاة ﴾ [سورة النساء ١٠٣]

which means, **(But when you are free from danger, perform *As-Salât* (*Iqâmat-as- Salât*).)** (An-Nisâ': 103)

Allâh also said what means about the Friday prayer,

﴿ فَإِذَا قُضِيَتِ الصَّلَاةُ فَانتَشِرُوا فِي الأَرْضِ وَابْتَغُوا مِن فَضْلِ اللَّهِ وَاذْكُرُوا اللَّهَ كَثِيراً لَعَلَّكُمْ تُفْلِحُونَ ﴾ [سورة الجمعة ١٠]

which means, **(Then when the (*Jumu'ah*) *Salât* (prayer) is finished, you may disperse through the land, and seek the Bounty of Allâh (by working, etc.), and remember Allâh much, that you may be successful.)** (Al-Jumu'ah: 10)

Allâh enjoined His worshipper to perform prayer, work and remember Him. Therefore, it is desirable to remember Allâh in places such as markets because people always forget to do so in these places.

Abû 'Ubaydah bin 'Abdullâh bin Mas'ûd said, "As long as a man's heart remembers Allâh, he is just like a person performing prayer even if he has been in the market. If he moved his lips with the remembrance of Allâh, it is even better." One of the Pious Predecessors used to go to the market in order to remember Allâh among those who did not.

Two men met in the market and one of them said, "Let's remember Allâh while people forget Him. They sat alone in a place and kept on remembering Allâh. Later, one of them died. The other saw him in a dream and the dead man said, 'Did you know that Allâh has forgiven our sins when we met in the market?'"

THE DUTIES OF REMEMBRANCE AT BOTH ENDS OF THE DAY

THE DUTIES OF REMEMBRANCE AT BOTH ENDS OF THE DAY

It is well known that Allâh enjoins Muslims to remember Him five times each day and night by performing the five prescribed prayers at their legally due time. Along with these obligatory prayers, Allâh commanded them to offer supererogatory remembrance which is divided into two categories:

First: Remembrance as represented in supererogatory prayers after and before the prescribed obligatory prayers which will compensate for whatever shortcomings in the obligatory prayers or they will be extra voluntary prayers. The longest time between two obligatory prayers is that between the Evening and the Dawn prayers and that between the Dawn and the Noon prayers. It is desirable to perform the Witr and optional night prayers between the Evening and the Dawn prayers and the Duha prayer between the Dawn and the Noon prayers so that there will not be a long time in which a Muslim abstains from the remembrance of Allâh. Some of such supererogatory prayers are more required than others. The most required of these supererogatory prayers is the Witr prayer which is considered obligatory according to some scholars. Following it is the optional night prayer which the Prophet (peace be upon him) used to perform whether when he was staying in his city or traveling to other places. The last of them is the Duha prayer on which there is controversy among scholars with regards to its desirability. There are many authentic hadîths that exhort Muslims to perform it. It has been recorded that the best time for performing it is after the sunrise.

As for oral remembrance of Allâh, it is desirable at all times, although it is more desirable at certain times, such as after the prescribed prayers as a Muslim should say *Tasbîh*, *Tahmîd*, *Takbîr* and *Tahlîl* one hundred times.

It is also desirable to remember Allâh after the Dawn and Afternoon obligatory prayers after which there are no supererogatory prayers. It is desirable to remember Allâh after the end of the Dawn prayer till the suns rises and after the Afternoon prayer till the sun sets. These two times are the best times for the remembrance of Allâh as He enjoined Muslims to do so in the Holy Qur'ân,

﴿ وَسَبِّحُوهُ بُكْرَةً وَأَصِيلاً ﴾ [سورة الأحزاب ٤٢]

which means, **(And glorify His Praises morning and afternoon [the early morning (*Fajr*) and *'Asr* prayers])** (Al-Ahzâb: 42)

Allâh also says,

﴿ وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلاً ﴾ [سورة الإنسان ٢٥]

which means, **(And remember the Name of your Lord every morning and afternoon [i.e. offering of the Morning (*Fajr*), *Zuhr*, and *'Asr* prayers])** (Al-Insân: 25)

Allâh also says,

﴿ وَسَبِّحْ بِالْعَشِيِّ وَالإِبْكَارِ ﴾ [سورة آل عمران ٤١]

which means, **(And glorify (Him) in the afternoon and in the morning.)** (Âl-'Imrân: 41)

Allâh also says,

﴿ فَأَوْحَى إِلَيْهِمْ أَن سَبِّحُوا بُكْرَةً وَعَشِياً ﴾ [سورة مريم ١١]

which means, **(He told them by signs to glorify Allâh's Praises in the morning and in the afternoon.)** (Maryam: 11)

Allâh also says,

﴿ فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ ﴾ [سورة الروم ١٧]

which means, **(So glorify Allâh [above all that (evil) they associate with Him (O believers)], when you come up to the evening [i.e. offer the (*Maghrib*) sunset and (*'Ishâ'*) night prayers], and when you enter the morning [i.e offer the (*Fajr*) morning prayer])** (Ar-Rûm: 17)

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالإِبْكَارِ ﴾ [سورة غافر ٥٥]

which means, **(And glorify the praises of your Lord in the *Ashi* (i.e., the period of time after midnoon till sunset) and in the *Ibkâr* (i.e., the period of time from early morning or sunrise till before midnoon) [it is said that that means the five compulsory congregational *Salât* (prayers) or the *'Asr* and *Fajr* prayers])** (Ghâfir: 55)

Allâh also says,

﴿ وَاذْكُر رَّبَّكَ فِي نَفْسِكَ تَضَرُّعاً وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَالآصَالِ وَلاَ تَكُن مِّنَ الْغَافِلِينَ ﴾ [سورة الأعراف ٢٠٥]

which means, **(And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words in the mornings, and in the afternoons and be not of those who are neglectful.)** (Al-A'râf: 205)

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا ﴾ [سورة طه ١٣٠]

which means, **(So bear patiently (O Muhammad, peace be upon him) what they say, and glorify the praises of your Lord before the rising of the sun.)** (*Tâ-Hâ: 130)*

Allâh also says,

﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴾ [سورة ق ٣٩]

which means, **(So bear with patience (O Muhammad, peace be upon him) all that they say, and glorify the Praises of your Lord, before the rising of the sun and before (its) setting (i.e. the *Fajr*, *Zuhr,* and '*Asr* prayers).)** (Qâf: 39)

The best deed performed at these two times is the establishment of the Dawn and the Afternoon prayers which are considered the best prayers. It has been said that they are middle prayers referred to in Sûrah Al-Baqarah. When a person adheres to them, he will enter Paradise.

After these two prayers, Allâh enjoined Muslims to remember Him as recorded in the Holy Qur'ân. Remembrance of Allâh includes the recitation of the Holy Qur'ân, learning and teaching it. It also includes Tasbîh, Takbîr and Tahlîl. Some Hanbali jurists prefer the recitation of the Holy Qur'ân to Tasbîh and the like after the Dawn and the Afternoon prayers. When Al-Awzâ'y was asked about this matter, he said, "The Companions used to remember Allâh. If a person recited the Holy Qur'ân, it was permissible."

This means that remembrance is better than the recitation of the Holy Qur'ân at these times. Imam Ishâq had the same comment on Tasbîh one hundred times after the prescribed prayers and that it is better than the recitation of the Holy Qur'ân. The formulas of remembrances and invocations attributed to the Prophet (peace be upon him) are very

numerous. It is also desirable to perform prayers and offer remembrances of Allâh between the Sunset and the Evening prayers. Anas said,

"The verse,

﴿ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفاً وَطَمَعاً وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴾ [سورة السجدة ١٦]

which means, **(Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allâh's Cause) out of what We have bestowed on them.)** (As-Sajdah: 16) was revealed regarding the people who wait for the Evening prayer."[1]

Anas said, "The Companions used to offer supererogatory prayers between the Sunset and the Evening prayers."[2]

When a person performs the Evening prayer and its following supererogatory prayers or Witr, if he wishes to perform it before sleeping, he should go to bed. It is desirable to sleep when one is ritually pure. Before sleeping, he should utter *Tasbîh*, *Tahmîd* and *Takbîr* one hundred times as the Prophet (peace be upon him) taught 'Aly bin Abî Tâlib and Fâtimah to do before they slept.[3]

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(1) Recorded by At-Tirmidhy in *Kitâb Tafsîr Al-Qur'ân* (Book on the Interpretation of the Qur'ân), no. 3196; and he said that it is an authentic hadîth.

(2) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer), no. 1321; also recorded by Al-Bayhaqy in *As-Sunan Al-Kubra*, no. 3/19 with an authentic chain of transmission.

(3) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6318; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 80/2727.

He should utter as many remembrances as possible before sleeping, such as the recitation of the Holy Qur'ân and the other formulas of remembrance. If he gets up during the night, he should remember Allâh. 'Ubâdah reported that the Prophet (peace be upon him) said, **"Whoever gets up at night and says, 'La ilaha illa Allâh Wahdahû la Sharika lahû Lahû-l-mulk, waLahû-l-hamd wahuwa 'ala kullishai'in Qadîr. Al hamdu lil-lahi wa Subhânal-lahi wa la-ilaha il-lal-lah wa-l-lahu akbar wa la hawla Wala Quwata il-la-bil-lah.' (None has the right to be worshipped but Allâh. He is the Only One and has no partners. For Him is the Kingdom and all praises are due for Him. He is Omnipotent. All praises are for Allâh. All glories are for Allâh. And none has the right to be worshipped but Allâh, And Allâh is Great And there is neither Might nor Power Except with Allâh). And then says, 'Allâhumma, Ighfir li (O Allâh! Forgive me). Or invokes (Allâh), he will be responded to and if he performs ablution (and prays), his prayer will be accepted."**[1]

Upon getting up, the Prophet (peace be upon him) used to say, "**Praise be to Allâh Who gave me life after death and to Him is the return.**"[2]

(1) Recorded by Al-Bukhâry in *Kitâb At-Tahajjud* (Book on Optional Late Night Prayer), no. 1154.

(2) Recorded by Al-Bukhâry in *Kitâb Ad-Da'wât* (Book on Supplications), no. 6324 on the authority of Hudhayfah and no. 6325 on the authority of Abû Dharr; also recorded by Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no.59/2711, on the authority of Al-Barâ

When he begins to perform ablution and the optional night prayer, he remembers Allâh. After the optional night prayer, he will ask Allâh for forgiveness as Allâh praised those who do so before the dawn.

When it is dawn, he should perform the supererogatory prayer and the Dawn obligatory prayer. Once, he finishes them, he should remember Allâh until the sun rises. When a person sticks to such system of life, his tongue will always remember Allâh. He remembers Allâh until he sleeps and once he gets up, he starts to remember Him again.

This is a sign of the true love of Allâh, as a poet said,

The last thing I do before sleeping is to remember You,

And the first thing I do after getting up is to remember You.

As for the acts and deeds committed by the person during the days and nights, it is permissible to invoke the name of Allâh and remember Him before or on doing any of such acts and deeds. It is permissible to remember Allâh and praise Him when eating, drinking, putting on one's clothes, having intercourse with one's wife, entering or leaving one's house, entering or leaving the bathroom, riding an animal and slaughtering sacrificial animals. It is also permissible to praise Allâh when sneezing, seeing the afflicted people, meeting one's Muslim brothers, and answering a question about how they are doing. It is also permissible to praise Allâh when one is favored with graces or when evils are driven away. More recommended is praising Allâh through thick and thin and at times of prosperity and catastrophes and to praise Him for whatever happens.

It is permissible to invoke Allâh when entering the market place, hearing the voices of cocks at night, hearing thunder, falling rain, strong winds, seeing the new moon, and seeing the first harvest of fruits. It is also permissible to remember Allâh and invoke Him when one is afflicted with disasters or worldly catastrophes, when setting out for travel, reaching towns during travel and when returning from travel. It is permissible to seek refuge with Allâh when one is angry, when having an evil dream, and when hearing the barking of dogs and the braying of donkeys at night. It is also permissible to seek the help and support of Allâh when intending to perform a certain deed. It is obligatory to repent to Allâh for committing any sins, be they major or minor as Allâh says,

﴿ وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفَرُوا لِذُنُوبِهِمْ ﴾

[سورة آل عمران ١٣٥]

which means, **(And those who, when they have committed Fahishah (illegal sexual intercourse etc.) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins.)** (Âl-'Imrân: 135)

When a person sticks to such remembrances and invocations, his tongue will always remember Allâh.

CONCLUSION

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Most Comprehensive And Clear-Cut Words

At the beginning of the book, we mentioned that the Prophet (peace be upon him) had been dispatched with the most comprehensive and clear-cut words. The Prophet (peace be upon him) used to like such words when remembering Allâh and even preferred them to other formulas of remembrance. Juwayriyah bint Al-Hârith (may Allâh be pleased with her) reported that **"Allâh's Messenger (peace be upon him) came out of her room in the morning while she was busy performing the Dawn Prayer in her place of worship. He came back in the forenoon and found her still sitting there. The Messenger of Allâh (peace be upon him) said to her, 'You are still in the same position as that in which I left you.' She said, 'Yes.' Allâh's Messenger (peace be upon him) said, 'I recited four expressions three times after I left you. If these are to be weighed against all that you have recited since morning, they would prove heavier. These are: Glory be to Allâh, He is worthy of all praise, as many times as the number of His creatures and in accordance with His good Pleasure and the weight of His Throne and Glory be to Allâh according to the ink used in the words (for His praise).'"**[1]

The Prophet (peace be upon him) also used to like such words when invoking Allâh and even preferred them to other formulas of invocation. 'Âishah said, **"The Prophet (peace be upon him) used to**

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(1) Recorded by Imam Muslim in *Kitâb Ad-Dhikr Wad-Du'â* (Book on Supplication and Remembrance of Allâh), no. 79/2726.

like the most comprehensive words when invoking Allâh and abandoned any other formulas of invocation."[1]

'Âishah also said, **"The Prophet (peace be upon him) said, 'O 'Âishah, stick to the most comprehensive words when invoking.' Then he said, 'Say: O Allâh I ask You for all good whether sooner or later, what I know or what I do not know. I seek refuge with You from all evils whether sooner or later, what I know or what I do not know. I ask You to let me into Paradise.'"**

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(1) Recorded by Abû Dawûd in *Kitâb As-Salâh* (Book on Prayer) 1482; also recorded by Imam Ahmad in *Al-Musand*, no. 6/148, 188, and it was authenticated by Ibn Hibbân, no. 867.